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by J. Ralston Skinner

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No. 2.

CABBALAH—No. VII.

BY J. RALSTON SKINNER.

Comments on Extracts taken from the Works of S. T. Coleridge and
Gustav Seyffarth.

To continue our digression:—In a research like this,—as to what was the true exact basis of the old religions and mysteries, and the teachings thereof, under the name of Cabbalah,—it is gratifying to find collateral support for our supposed discoveries thereabouts, in a general way;—especially where such support comes to the very verge of the specific explanations, or to the border-land of the system one is about to announce:—to the verge, I say, because it would appear that that which is to be so announced is just the lack which would have rounded out to completion such support and would have been made use of for such purpose had it been known.

First:—It seems that Mr. S. T. Coleridge wrote his essay on the Prometheus of Æschylus, preparatory to a series of disquisitions respecting the Egyptians in connection with the *sacerdotal theology*, and in contrast with the *mysteries* of ancient Greece. We make the following quotations from this essay, as having an important bearing on the general subject of the Cabbalah,—coming as they do from so distinguished a metaphysician and investigator.

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“I am aware,” he says, “that it is almost universal to speak of the gross idolatry of Egypt.” To the contrary, he conceives that at bottom the Egyptians had, in common with the Hebrews, the idea of one Supreme Being:—and this being said, he then continues:—“Of certain astrological superstitions,—of certain talismans connected with star magic,—plates, and images constructed in supposed harmony with the movements and influences of celestial bodies,—there doubtless exist hints, if not direct proofs, both in the Mosaic writings” (for instance, as to the furnishing the tabernacle, and as to the trappings of the high priest), “and those next in antiquity. But of plain idolatry in Egypt, or the existence of a polytheistic religion, represented by various idols, each signifying a several deity, I can find no decisive proof in the Pentateuch”—but, “that the sacerdotal religion of Egypt had, during the interval from Abimelech to Moses, degenerated from the patriarchal monotheism into a pantheism, cosmotheism, or worship of the world as God. * * * The worship of the ox and the cow was not, in and of itself, and necessarily, a contravention of the first commandment, though a very gross breach of the second;—for it is most certain that the ten tribes worshiped the Jehovah, the God of Abraham, Isaac and Jacob, under *the same or similar symbols*:—secondly, that the cow or (Egyptian) Isis, and the Io of the Greeks, truly represented, in the first instance, the earth, or *productive nature* and afterward the mundane religion grounded on the *worship of nature*, as God. In after times the ox or bull was added, representing the *sun*, or *generative force of nature*, according to the habit of male and female deities, which spread almost over the whole world. * * * *Time, cyclical time* was their abstraction of the Deity, and *their holidays were their gods*.”

That which Mr. Coleridge lacked to make his statement incontrovertible, was the facts:—(1) That the name Jehovah was chiefly, a scientific and symbolic term to show, — (a), the astronomical value of the lunar year cycle, symbolized by the horns of the heifer (Isis) as representing the crescent new moon, and (b), that He was the specialized *causative* power of the divine economy, to produce and continue animal life;—His collective name was Sacr. He intervened to control and perpetuate the generations,—and thus was the cherished god of the households. (2) In this regard while His form was that of *man*, or rather *man* was the image of His form, under

the Hebrew idea, His symbol with the Egyptians was a synonym of this,—because as the God of generation, in the highest grade, viz., of man, He was best and most emphatically commemorated by the cyclical space of time, measured by the seven day phase of the moon, viz., that from conception to birth, or 280 days,—and, strange to say, yet happily, in this connection, this *is* the period with *the cow*. Hence, with a common idea in either case, with the Egyptians and Hebrew legislator,—a feigned issue of superstition was fastened on the Egyptian *culte*, as also upon the acts and tendencies that way, of the ten tribes.

The ground work of cyclical or astronomical time was founded on *especial periods agreeing with animal, and particularly human times of embryotic development and birth*. Hence the working together of the two systems, namely, of astronomy and animal generation, toward the recognition of the Divine Causation, and a consequent adoration and supplication,—with the further evolution of social rules and moral training.

Passing from Egyptians and Hebrews, Mr. Coleridge says:—“With the Phœnician (Chaldean) sages the cosmogony was their theogony, and *vice versa*. Hence, too, flowed their theurgic rites, their magic, their worship of the plastic forces, chemical and vital, and these, or their notions respecting them, formed the hidden meaning, the soul, as it were, of which *the popular and civil worship was the body with its drapery*” ; — just precisely as it is to-day :—and in this regard, it may be said that to-day Masonry, i. e., the first three grades, holds the like foundation of the *ultima ratio*, as a base for the more popular forms of religious observance.

Proceeding on to the Greeks, Mr. C. makes the following most valuable remarks, going to show the Hebrew or Semitic origin of all ancient religions and mysteries,—which should be well considered :—“The earliest Greeks took up the *religious and lyrical poetry of the Hebrews* ; and the schools of the prophets were, however partially and imperfectly, represented by *the mysteries thence derived through the corrupt channel of the Phœnicians*. With these secret schools of *physiological* theology, the mythical poets were doubtless in connection,” etc. * * * “The Samothracian Mysteries Mr. Coleridge supposes to have been of Phœnician (Chaldean or old Semitic) origin, and both these and the Eleusinian to have retained the religious belief of the more ancient inhabitants of the Peloponnesus

(Cyclopean Pelasgians) prior to their union with the Hellenes and the Egyptian colonies: that it comprised sundry *relics and fragments of Patriarchal Faith, the traditions, historical and prophetic, of the Noetic Family*, though corrupt and depraved." That is, in fact and in truth, the Greek civilization rested for its excellencies and its beauties, on the remote and mystic, or, in short, the Cabbalistic readings of the Mosaic theogony or theosophy;—which, I think, is fully shown in Notes and Comments on Vitruvius Pollio:—wherein, and elsewhere, it is to be seen that the Greeks did not hesitate to borrow the fundamental data for their immense advance, and claim them as their own by original invention or Divine gift, giving no credit to their source of obtainment. They appropriated, without giving credit, and vaunted themselves, in a Greek way, under their borrowed plumage.

But Mr. Coleridge goes on to point directly to the philosophy of the Cabbalah, as laying at the base of the Greek theosophy:—"The fundamental position of the Mysteries, Mr. Coleridge contends, consists in affirming that the productive powers or laws of nature are essentially the same with the active powers of the mind—in other words, that mind, or *Nous*, is a *principle of forms and patterns, endowed with a tendency to (intelligently) manifest itself as such*; and that this mind or eternal essence exists in two modes of being, namely, either the form and the productive power,—which gives it outward and phenomenal reality,—are united in equal and adequate proportions (as, for instance, the male and female elements), in which case it is what the oldest philosophers, and the moderns, in imitation of them, call a *law* of nature; or, the *form* remaining the same, but with the productive power in unequal or inadequate proportions,—whether the diminution *be effected by the mind's own act*, or original determination not to put forth this inherent power, or whether the power have been repressed, and as it were driven inward by the violence of a superior force from without,—was, in this case called, by the most Ancient School, '*Intelligent Number*'" (the Hebrew *Sephiroth*, from *Sepher*, our "cypher," or working by absolutely true proportions), "by a later school '*Idea or Mind*.'"

Which sums up the whole as being contained in the very teachings, the essentials of which we are trying to set forth to some extent,—viz., those of the much belittled and despised Hebrew Cabbalah.

Second :—It will be found on painstaking investigation that that most learned scholar, the late Gustav Seyffarth, was the one who discovered and elaborated the most important element of the true system by which the Egyptian hieroglyphics could become comprehended and understood as a fixed and certain language. Dr. Young, of England, was the discoverer of the key, in the reading of proper names. On the reception of Dr. Young's discovery Champollion abandoned his previously formed theory, and adopting Young's discovery, made very great advance without however the proper credit. But while advance could intelligently be made in the decyphering of *proper names*, because in them the initial letters of the names of hieroglyphs alone were made use of, yet when it came to decyphering by applied use of the same to common nouns, verbs, etc., it was found that neither Champollion, nor any of his disciples could make intelligible and acceptable work. This fact became notorious and acknowledged. It then came to pass that Seyffarth published his discoveries. The same were surreptitiously made use of, and the most dishonorable claims were made that they of right belonged to Champollion.* There can be no doubt that Seyffarth was the most industrious of all Egyptologists,—and that he was by far the most learned of all of them. His works are a sufficient proof of this. But Seyffarth, in his labors, was ignorantly and innocently enough arousing a feeling of dislike, which eventually became an important agent in the suppression of his immense and most valuable labors. His researches pointed to the evidence that the foundations of all religious systems rested on astronomy and astrology. He was too plain spoken, and the sudden dropping of him, especially in this country, after, for a season, the most abundant and fulsome praise, particularly by religious journals, had every appearance as of concerted action to suppress too close an inquiry into the real truths of *our* religious system. So much was this the case that the Rev. Dr. Thompson, an amateur student, was selected to write up an article as to the state of advance in the learning of Egyptian

* NOTE.—But the most valuable discovery of Seyffarth's was attempted to be appropriated by others than for Champollion. See what Uhlemann says of Brugsch: "*Hoc vel illud debebat, profiteri systema, duobus inter se mixtis novi fortasse systematis auctorem atque inventorem se fore existimavit.*" * * Speravit sine dubio Brugschius, si omnem interpretationem praeemitteret, cumque Seyffarthi systema minus esset notum, omnes credituros, *ipsum primum harum imaginum valorem syllabicum derivasse atque proposuisse.*"

hieroglyphy, for Smith's Dictionary of the Bible, in place of Seyffarth, so well known,—Thompson, himself, admitting that though having made study of the system of Champollion for twenty years, he could not as yet make translation of a single line of the hieroglyphs. Seyffarth had a profound knowledge of the structure of the Hebrew, and was greatly accomplished in the Coptic language. It was his proficiency which enabled him to arrive at his admirable results.

He determined that the very old Egyptian (long prior to the Christian era, after which the present Coptic letters were introduced into use) was a *Semitic dialect* (or better, an older Hebrew), at its oldest and most simple stage of development; so, old, that most of the words were monosyllables. Of course in the lapse of hundreds of years many words would go out of use,—and many words would suffer change;—but, the hieroglyphic images, remaining fixed and constant, sounds of such very old words could be had, though thus pronounced the same could not be found in the Coptic vocabulary. By comparison, many of such words were found to be Hebrew, and were restored as belonging to that vocabulary. So, moreover, the system of affixes and suffixes in the cases of nouns, and for the inflexion of verbs, was found to belong to the Hebrew system. He left in MSS, a large vocabulary (some six hundred) of old Hebrew Egyptian words.

It seems evident that the old Egyptian was an older stage of the Semitic than the Biblical Hebrew;—for, for one reason as to this, increase was found to have been made from the former to the latter of *three* letters for root words in place of *two*. And it seems most likely that this older phase was in contemporary use with the very old Babylonians (or Chaldeans, or Phœnicians),—with a start, for all of these peoples, on their northward travel, from the ocean ports on the latitude of the mouth of the Nile and the head of the Persian Gulf. Seyffarth says: “All ancient reports concur in stating that all pagan religions originated in Babylonia prior to the dispersion of the nations.” But if it is to be discovered and admitted that these pagan religions rested on one and the same system of philosophy or science, and that in fact the Hebrew was but a reformation of, with a still retained admixture of, the same,—then, this, so-called, Babylonia was the mother of *all the forms of religion* with which we are acquainted.

Now Seyffarth corroborates and sustains Coleridge, for he says, as the result of his labors to that end:—

“The Egyptians worshiped, first, the Creator of the Universe; second, the seven planets; and thirdly, the seven Zodiacal gods. All ancient religions consisted of *theism modified by astrology*.”

Apart from all this, *we find*, that the sacred traditions possessed by the old Semitic Babylonians, and which, at last, developed into the substance of the Mosaic Books, contained by that which is called Cabbalah, as their most precious hidden treasure, that same identical system of mensuration and astronomical science, which The Great Egyptian Pyramid contained in the proportions and measures of its mason work, or stone constructions. Hence the common sameness of the base of all the sacred ideas of all the nations,—without exception.

Let us close with a striking instance which will enable one to obtain, at least, a glimpse into one of the interior conceptions belonging to these old systems,—and how the work was done, and for what reason a special god-name was given. The Roman god was JVH (JaVE, or JoVE),—his sister and wife was JNO (JuNO). The *three* famous letters of Jehovah's name were the same, or JVH, whose significant import had spread to the furthest ends of the earth (China) at least 1200 B.C. These are the Hebrew letters, *jod vav hé*. Now the middle letter of these three, the *vav*, had the curious office of standing for several letters, which were, the consonant *v* or *f*, and the vowels *o* and *u*,—so that, supplying the vowels, we could write out to-day the Hebrew letters JVH, as JoVE, or as JaVE. So, moreover, the last letter, *hé*, (or E), whose number was 5, was exchangeable, *for the number's sake*, for the letter of the same number on a higher grade of value, as the letter *nun*, or *n*, whose number was 50. Thus, for JVH, we could have JVN or JUN, and we could write this in Roman as Jun, or Juno. But the use of these three letters was to monument the use of three numerals, viz., 10 and 6 and 5, through which the *value of the lunar year*, in the natural measure of days, was worked out and commemorated in the proceedings at Mt. Sinai,—and this was *the chief reason for the use of this name*.

Where did this great name come from? If we refer back to the very old archaic Hebrew, which was the very old Egyptian, we will find this curious fact,—by which, each one, having the premises,

can form his own opinion as to whether this question may not be satisfactorily answered.

The hieroglyph of the crescent indicated the name of the moon, which name was used for its cyclical revolution, either of *a month*, or of *a year*. It is shown to be repeatedly so used, *for the month* on the Rosetta Stone, by Uhlemann, and, *for the year* by Seyffarth, in his "De alphabeto Ægyptiorum genuino," page 10.

The *Egyptian word* used for this in Coptic, was IOH, or the very equivalent of the Hebrew three letter word *jod, vav, hê*, or JVH,—that is, the Hebrew *jod* is the Coptic I, the Coptic O is the Hebrew *vav*, and the Coptic H is the Hebrew *Hê*,—or, the words are identically the same. The apparent discrepancy is in the use of *o* for *v*, or Hebrew *vav*,—but strange to say, for this *vav* of the Hebrews, we have in the old Egyptian, the hieroglyph of the horned-snake, or the *cerastes*, which is given as having *the same curious use for the same letter sounds*, viz., the consonants *f*, or *v*, and the vowels *o* and *u*;—so that here, in the more ancient or original form of the Hebrew, viz, the old Egyptian, we have the Hebrew letters of Jehovah's name, *jod, vav hê*, used as a *word*, in the same three letters, IOH :—and what is of the greatest significance about the matter is, that this word meant and stood for

The Moon,

and for the indication of its cyclical times,—as for the month and the year. Thus one can see the very origin from whence was derived the Hebrew god-word,—with the occult reason for its use, viz., a scientific one, for the measure of cyclical periods.

And having this ground support, we do find that this venerable god name is found, constantly, as having relation to the moon, either as to its supposed generative influences, or as to the measure of its cyclical periods. His greatest manifestation was at, on, or about Mount Sinai,—which mountain, Fuerst says, was named "Sin, the mountain of the moon," with the Sabeans, or the worshipers of its cyclical periods and its generative influences.

"As a parent, ever watchful over the well-being of its offsprings, constantly regardful of its welfare, so is the overseeing supervision of Grand Bodies, with equal care, constantly manifested in guarding the interests of their Subordinates, that no encroachments be made upon the rights of each other."

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No. 3

CABBALAH—No. VIII.

Regnavit a ligno Deus.

Now, the chief burden of the mysteries, *i. e.*, the Cabbalah, laying concealed in the Hebrew books, was that of all the old nations in common, under various modes of symbolic or allegorical expression; and the Hebrew learning is said to have been derived from Chaldea,—first, indirectly, through Egypt, and secondly, directly, at the time of the Captivity:—though there seems to be good ground for tracing it, for its first appearance on the continent of Asia, to Æthiopia, stretching as it did from the mouth of the Nile to that of the Euphrates. The original wisdom *must* have been Semitic, as it seems to the writer,—but this said, then handed down through the ages, the clearest, best and most conclusive exhibits of the fundamental doctrines of the Cabbalah appear at last to have been gathered together and concentrated in these Hebrew books. It is from these books that we can recover guiding clews, by means of which we can decipher the occulted wisdom of other races; and it is proposed to take up such a clew in this article, viz., the 318 *trained men* of Abraham, by means of which it may be proven from the Grecian Mysteries that the Copernican system was then known, and the earth was taught to be a sphere with rotation on its axis. If such was the containment of the Cabbalah, it was and is a treasure-house of monumented wisdom.

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The chief scientific (contrasted with a possible learning of *the phenomenal*, as of animal magnetism and of magic) burden of the mysteries consisted of geometry, with applied mathematics, or number applications, especially worked to set forth astronomy;—and in a more phenomenal way, astrology. This kind of knowledge was secreted as sacred, and was confined to the sacerdotal class. In Egypt, society was divided into seven classes, headed by (1), the sacerdotal, to which the monarch belonged, and was subject;—he, in the order of the priesthood, holding the place of *prophet*, and wearing, as his peculiar dress, the spotted skin of the leopard, and (2), the military. To this first caste belonged all science and constructive arts, with the origins and first significations of weights and measures.

Volney says:—

“Clemens Alexandrinus has transmitted to us (Stromat. lib. vi.) a curious detail of the forty-two volumes which were borne in the procession of Isis. ‘The leader,’ said he, ‘or chanter, carries one of the symbolic instruments of music, and two of the books of Mercury, one containing the hymns of the gods, the other the list of the kings. Next to him the horoscope (calculator of time) carries a palm and a dial, symbols of astrology; he must know by heart the four books of Mercury which treat of astrology—the first on the order of the planets, the second on the rising of the sun and moon, and the last two on the rising and aspect of the stars. Then comes the sacred writer, with feathers on his head, and a book in his hand, together with ink and a reed to write with. He must be versed in hieroglyphics, must understand the description of the universe, the course of the sun, moon and planets; be acquainted with the division of Egypt (into 36 nomes), with the course of the Nile, with instruments, measures, sacred ornaments, and holy places, etc. Next comes the stole-bearer, carrying the cubit of justice, or measure of the Nile, and a chalice for libations; ten volumes treat of the sacrifices, hymns, prayers, offerings, ceremonies, festivals. Lastly arrives the prophet, bearing in his bosom, and exposed to view, a pitcher; he is followed by persons carrying loaves of bread. This prophet, as president of the mysteries, learns ten (other) sacred volumes concerning the laws, the gods, and the discipline of the priests, etc. Now, there are in all forty-two volumes, thirty-six of which are learned by these personages, and the remaining six are reserved for the pastophores; they treat of medicine, the construction of the human body, diseases, remedies, instruments,” etc.

That a part of their astronomical learning was the heliocentric, or our Copernican system, we hope to show quite conclusively; and if we do, it will only be in accordance with hints that they had such knowledge, quite fully set forth by Rawlinson in his Herodotus, New York Edition, 1872, Vol. 2, page 277. He says:

“That the Greeks should have been indebted to Egypt for their early lessons in science is not surprising, since it is known, in those days, to have taken the lead in all philosophical pursuits. * If Plato ascribes the invention of geometry to Thoth; if Iamblichus says it was known in Egypt during the reign of the gods; and if Manetho attributes a knowledge of science and

literature to the earliest kings ; these merely argue that such pursuits were reputed to be of very remote date there. * * The practical result of their knowledge had sufficiently proved the great advancement made by them ages before the Greeks were in a condition to study, or search after science.—It was in Egypt that the Israelites obtained that knowledge which enabled them to measure and ‘divide the land.’ * * * It was doubtless from Egypt that ‘Thales and his followers’ derived the fact of ‘the moon receiving its light from the sun,’ which Anacreon has introduced into a drinking song (Ode 19). The same was the belief of Aristarchus at a later time, and Macrobius says ‘*lunam, quae luce propria caret, et de sole mutuatur.*’ * * No one will for a moment imagine that the wisest of the Greeks went to study in Egypt for any other reason than because it was there that the greatest discoveries were to be learnt ; and that Pythagoras and his followers, suggested, from no previous experience, the theory (we now call Copernican) of the sun being the center of our system ; or the obliquity of the ecliptic, or the moon’s borrowed light, or the proof of the milky way being a collection of stars, derived from the fact that the earth would otherwise intercept the light if derived from the sun, taught by Democritus and by Anaxagoras, according to Aristotle, the former of whom studied astronomy for five years in Egypt, and mentions himself as a disciple of the priests of Egypt, and of the Magi, having also been in Persia and at Babylon. The same may be said of the principle by which the heavenly bodies were attracted to a center, and impelled in their order, the theory of eclipses and the *proofs of the earth being round.* * These and many other notions were doubtless borrowed from Egypt, to which the Greeks chiefly resorted, or from the current opinion of the ‘Egyptians and Babylonians,’ the astronomers of those days. * * This heliocentric system was finally *revived* in Europe by Copernicus after having been for ages *lost to the world.*”

But after all it was not lost,—*it slept*,—treasured up in the Hebrew scrolls, and in the Grecian and other mysteries, as Cabbalah.

Our *proofs* are to be taken from the treatise on the “Cessation of the Oracles,” and that of the “Apparent Face in the Orb of the Moon,” in the translation of Plutarch’s *Morals*, by C. W. King, of Cambridge College, England,—a translation of very great worth by reason of its extreme literalness ;—and the discovery of such proofs in the text will serve to show admirably how skilfully the exposition of the very mysteries therein under discussion could be made in the text of the discussion itself, while yet so concealed in that very open plain text as to have evaded recognition. The disclosure and the concealment, is a marvel of cunning, and but one of the modes for such purposes, resorted to agreeably to the art and genius of each nation.

But, to get at a base for the exhibition of our proofs, we must refer to some facts of geometry belonging to the Hebrew sacred books :—

(1). The god-word Elohim, or Alhim, indicated the numerical enunciation of what is called the *pi* value, or relation of circumference to diameter of a circle,—or the ratio of 31415 to *One*,—by

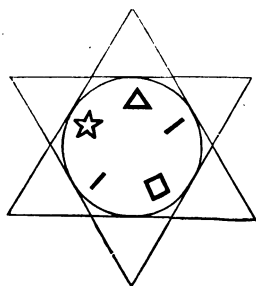
the placement of the letters of the name upon the bounds of a circle, as has already been stated.

(2). The god-word Jehovah, was merely a variant on the same ratio in another form of value, viz., circumference 355 to 113 diameter.

(3). There was another great god-word, viz., *Shaddai*, שדי. The first of these letters had the value of 300, the second of 4, and the third of 10, the sum of which is 314,—which is an abbreviation of the *pi* value of Alhim, or 314 to *One*. But a dot will be observed in the bosom of the second letter,—this was called the *dagesh* sign, which denoted that the letter was to be doubled;—therefore, with the doubling of the value of this letter, or D, or 4, we will have for the sum of the letters of the word, 318 in place of 314. And this involves a curious feature. We, in our system, are satisfied to make use of but one form of expression for the numerical ratio of the elements of the circle, viz., its value of circumference to a *diameter of One*. But those old wise ones took also into the expression of definition the *alternative* of this, viz., for a *circumference of One* the diameter will be 318. Thus the word *Shaddai* was chosen for a god-name, related to that of Alhim and that of Jehovah, because it had the function of setting forth, by this peculiarity of its number values, the correlation of these variant forms of value of the same ratio of *pi*, viz., 314 to *One*, and *One* to 318.

And right here the writer would call attention to a fact of much interest and import in this connection. In a correspondence, he asked Madame H. P. Blavatsky, the authoress of *Isis Unveiled*, whether there were any vestiges in the ancient Hindu religious works, either written or in architecture, of the use of this same geometrical relation. In reply, among other matters of great learning and interest, she says:

“They (the numbers 31415) are found as they are given above, around the *chakra* (circle) painted on the oldest temples, above the door, in the sign of Vishnu, or inside the six pointed star, thus:—reading the geometrical figures from left to right, and these producing the *triangle*, 3, the *straight line*, 1, the *square*, 4, the *straight line*, 1, and the *five-pointed star*, 5, in order, or together the 31415,” which plainly must have had the object of this numerical reading, because they are placed at once on the



bounds of the circle which these numbers rightly enunciate as having a diameter of *One*. Thus the same principle as to the Hebrew god-names is seen to have been in like manner made applicable to the Hindu god Vishnu, the fish god and creator, like the Babylonian Ooannes, and, as will be seen, to the fish born Joshua or Jesus. She further says:—“This method is very much used in the Trans-Himalayan temples, where the six-pointed star, the sign of Vishnu, contains a circle with various geometrical figures and signs, of which there are many unknown to us.” She says, moreover, that the same numbers are made use of in the formula of 135 and two 7's, which can be expanded to 13514, which, read on a circle, as determinative of a special value and fact, can be read as 31415,—the numerical definition of the Hebrew Alhim circle, as said. To quote her language:—“The *one*, the *three*, the *five*, and the twice *seven*, is the numerical hierarchy of the Dhyān-Chohans, or Dhyān-Buddhas (the *builders* of the universe, and the *first MEN who peopled* the earth) as found in the secret books of Dhyān,” etc.

Now, while such is the content, and geometrical intent, of the name *Shaddai*, we have, in addition, the enunciation of the use of this 318 in a number of most remarkable and significant places in and about the texts of the Old and New Testaments, notably so as to the “318 trained men” whom Abraham led forth to the assistance of his brother. As to this instance, it has been already shown that the names Abram and Abraham, are significant of, more than anything else, the numerical values which, in connection with the circle, will show geometrical *pi* values, on which measures were founded;—under and by virtue of which this personage was properly styled *the measure of heaven and earth*. This 318 is taken as designating *his—trained men*—and naturally falls into the category of *his* measuring qualities, as a variant of the value of *pi*. But of this we have proof in the determining words,—*trained men*:—for, (1), the training of soldiers indicates evolution of movement, and *permutation of places*, and, (2), the word *men*, is אֲנָשִׁים, or 41351, which read on the bound of the circle (the very proper function of Abram's name itself, as has been shown, as 41224) will give the reading of 31415, which implies the ratio of 31415 for circumference to a diameter of *one*. Thus the 318 of the name *Shaddai*, is evidently used in this connection under the same expression of a *pi* value, to indicate a circumference of *one* to a diameter of 318. By permutation, the

numbers may suffer change of relation in position (as soldiers), so as to become 318, 183, 381,—all of which numbers are *significant in measuring use*,—for instance:—381 is the number of *feet* in the half base side length of the Great Pyramid, and indicates a diameter to a circumference of 1200;—and the height of a pyramid of this base side length of 381 feet should be 243 feet, which value is the sum of the values of the letters in the name Abram. By many writers, Abram has been taken as symbolizing the Sun, as his wife Sarai has been taken as symbolizing the Moon. When her name was changed from Sari to Sarah, it was by the use of an *h*, or 5, in place of the *i* or 10;—and it has been said that this was done to take away a five (5) from her name to give it to Abram to change his name to Abra(h)am:—which, in fact, lays at the ground of the use of 5 intercalary days to complete the cycles of the year, on the number 360,—for 5 days added to 360 gives 365, the solar year of Abram, while 5 days taken from 360 gives 355, the lunar year of Sarah.*

So, also, as to the Gnostic interpretation of the New Testament, this same value was made use of as the designation of Christ the Messiah,—with a like accompanying determination of its use as the ratio of circumference to diameter of a circle. By commentators this number is spoken of as “*the mysterious use of 318*.” In that exceedingly rare work “*Platonism Unveiled*,” said to have been written by “*Souverain*,” 1700, A.D., the author treats especially of the *allegorizing* of the text of the New Testament by the early fathers of the Church,—and as to St. Barnabas, a profound Jewish scholar and Gnostic adept of the school of Alexandria, he says:—“In the 7th chapter he allegorizes strongly upon the *circumcision*” (a determination of the sign of the *circle* by the ring of the prepuce): “He finds there a certain *cabala*, in the number of persons (318) whom Abraham caused to be circumcised; and discovers there the name of Jesus, as also his cross, and what not. This science is pregnant with inventions. It can find J. C. every where, in an

*NOTE.—This intercalation of 5 days is thus alluded to in the “*Isis and Osiris*.”—For the purpose of protecting Rhea from the Sun, Hermes played at dice with the Moon, winning from her “the 70th part of each of her lights,” out of which, his winnings, he composed 5 *days*. These he added to the 360 days to make the 365 days of the solar year.

In this myth the 360 is mentioned, to which the 5 days are to be added;—which five days were taken from the *moon's time*. Now, 360 less 5 days leaves 355 days, which was the *lunar year*;—and the seventieth part of 355 is 5 (with a fraction which was neglected from the count) days: so that the time scale, under this myth, is as follows:

$$355 + 5 = 360 + 5 = 365.$$

Arithmetic number, 318, and so on. * * In the 5th chapter he adapts to J. C. what was said of the sacrifices of old, and particularly of Isaac (the son of Sarah):—He finds there a figure of the Church, as also of J. C., and concludes thus: “*This calf, this victim is J. C.*” * * As to the 318, he says: “For the 8 and the 1 are the ח and י of Jesus’ name (*Jah* of Jehovah or the Iach of Bacchus), while the 3 is the letter T of his cross (the letter T of the Hebrews was anciently marked by the sign of the cross).”

St. Barnabas, as to 318 was setting forth those Hebrew letters which became the Latin monogram of Christ, as IHS;—for the Hebrew letters to correspond are שׁחׁי, which read 183, and whose sum is 318.

The mention of the *calf* was to indicate the moon under the sacrifice of Isaac,—for Isaac’s mother, *Sarah*, was the moon-goddess, symbolized by the Egyptians under the form of the calf. And Jesus was brought under this symbolization as indicating Him under his office of Messiah,—for the Hebrew name of Messiah was משיח, the sum of the values of the letters of which is 354, or the days of the female lunar year (in contrast with 355 the male or Pharaoh form). Thus every thing determines the circular form,—and in Jesus we find as we should the combination of the circular exponent 318, and that other of 354. And let it be constantly kept in mind that Abram was at the head of that system of measures which terminated at Mt. Sinai in the exact value of the lunar year of 354 days, which became the base of the Church of Israel, as it afterward did of the Christian Church.

A further use of this mysterious number 318 is to be found as connected with that somewhat mysterious Council of Nice, which was alleged to have assembled in the year 325; as to which year it is said by *Socrates*, “that this council was assembled at this time, and *it could not be assembled sooner or later*” (Du Pin).* So, in the same spirit, the number of bishops attending has always been reported as 318, although the real number (a small matter) has never been certainly given, as likewise curiously enough, it has never

*NOTE.—St. Paul said Hagar was Mt. Sinai. It was because her name gave the number 235, the number of revolutions of the moon to correlate with 19 tropical years, to fasten and regulate the recurrence of Passover and Easter; and this was the number to be found in Sarah’s name, or 325,—while 523 was the Great Easter cycle. These cycles were indicated under a *great circle*,—and this had a circumference of *One* to a diameter of 318. These fancy dates and numbers of the Nicene Council evidently had allusion to this mode of *time measure*, as well as reference back to the 318 of Abraham and the numbers of Sarah’s name.

been known who presided over that council. But one may see at once the Gnostic Cabbalah, protruding itself, as given by St. Barnabas, because the 325 is שרה, or Sarah, the moon-goddess, the wife of Abraham, who sent the 318 trained men, and the mother of Isaac, who is likened with the killed calf, by St. Barnabas, to the Savior.

From all which one may see that the number 318 is a phase of the god-word *Shaddai*, to indicate a diameter to a circumference of *One*, in contrast with circumference 314 to a diameter of *one*. That it was used in connection with Abram as an astronomical and astrological measure;—and by permutation could be used as 318, 183, and 381,—thus attaching these numbers to the measures of the Great Pyramid, a book of astronomy, The Ancient of Days, the forerunner of Christ as the stone of the corner, of which Abram was the type;—and of which Christ was the anti-type in His monogram of IHS. Its geometrical significance is that it indicates *a sphere whose circumference is unity*.

Let us now turn to the two articles in the *Morals of Plutarch*,—and in doing so let us extract the substance of that which we may derive from the open text, by gleaning in a backward course from the same text. In the treatise “On the Apparent Face in the Moon’s Orb,” we find: ‘Only,’ replied Lucius, laughing, ‘do not bring an action for impiety against us, just as Cleanthus thought it right that the Greeks, collectively, should impeach Aristagoras, the stoic, for impiety,—for overthrowing the altar of earth (*i. e.*, the altar of the Earth), because the fellow attempted to account for visible phenomena by supposing that the *sky remains fixed, and that the Earth rolls round down an oblique circle (the Zodiac), turning at the same time upon its own axis.*’ ”

And, again, in the treatise on “The Cessation of the Oracles,” a long discussion arises *on the world* (the Earth) and its composition, and of the forces acting on the materials of its composition,—and, taking notice of the comments in the reverse order in which they are given, we find mentioned last, the idea of the positions naturally to be assumed by various bodies, as earth, air, fire and water, acted on by the *law of gravity*, in connection with the effect of *centripetal and centrifugal forces*, by the rotation of the Earth on its axis. The discussion is taken up with regard to *the number of worlds in one world*. One has it that there are five, and so on,—but as the discussion proceeds, it is found that as to the expression, “5 worlds,”

the explanation is finally given that this term is made use of to indicate *the substances going to make the one world* (or the Earth), with technical divisions ;—as : “ Also the Egyptian fable that Rhea brought forth *five* gods, thus hinting at the creation of the five worlds out of one matter (or one world out of five matters) ; and in the universe (oneness) the Earth’s circumference has *five* zones, and the sky is divided into five cycles—two arctic, two tropic, and the equinoctial in the middle ; five also have been made the revolutions of the planets, for the Sun, Mercury, and Jupiter, keep in the same course.” The discussion proceeds as follows :—“ Demetrius taking me up replied : ‘ What plausible argument can be found in matters of the sort, when not even Plato would say any thing *reasonable or probable* when he commenced the subject ? ’ (A hint at the same mode in the present discussion) : Then Heracleon :—‘ But again, we have you grammarians referring your notions to Homer, as though he divided the Universe into Five Worlds, viz., Heaven, Water, Air, Earth, Olympus : of which, two he leaves in common ; Earth, belonging to all that is below ; Olympus (atmosphere) to all that is above ; and the three in the middle are assigned unto the three gods. In this way, then, Plato appears to connect the first and most beautiful forms and patterns of bodies with the divisions of the universe, and calls them Five Worlds, viz., that of *earth*, that of *water*, that of *air*, that of *fire*, and last, that which *envelopes them all*—namely, that of the 12 sided figure which is widely diffused and versatile ” (and so on, by which reference is had to the substances of the Earth in connection with the 12 *hours*, or divisions of the day, with their counterparts in the 12 divisions of the night, on the 12 signs of the Zodiac,—another separation of the world, or Earth, into two phases of light and dark). “ Then Demetrius : ‘ Why do we meddle with Homer in the present case ? We have had enough of fables. But Plato is very far from calling the *five varieties* of the universe *Five Worlds*—in which he is at war with those that suppose an infinity of Worlds :—in fact he says thus much—that he is of opinion *this world (the Earth) is One* ’ ” (that is, it is the one Earth, composed of its various substances of *earth*, *air*, *fire*, *water*, and *envelope* (5)). “ For, as Aristotle says :—‘ In the case of bodies, where each one has its own place (as under the law of gravitation), it is a necessary consequence that the Earth tends from all parts toward the centre, and the Water in the same way, because, by its weight, it sinks under the lighter particles.’ If,

then, there be several worlds, it will come to pass that the Earth will be placed frequently above the Fire and the Air, and as frequently below them; and the Water and Air will be similarly treated; in some positions they will be in their natural places, in others unnatural, *which supposition being impossible* (that is, all are under the operation of the force of gravity, and the variety of conditions of the *above* and *below*, of *night* and *day*, etc., are due to the circular and oblique motion of the mass) there must be neither two (*above* and *below*) nor several (the Five, viz., the various materials of the One) worlds, but this *Single One*, composed out of all existences, and fitted according to Nature, as is best suited to the *varieties of bodies* (earth, air, fire, and water, and their envelope) going to its composition."

Thus, here, in collecting fragments of the discussion, is a statement couched in terms so vague as to completely mystify the casual reader and hearer, but withal, through all incoherencies, pointing (to those as to whom Cleombrotus remarks in another place:—"There is no one present of such as be *profane*, *uninitiated*, and holding opinions about the gods, viz., the Earth, Moon, and Sun, and their elements, uncongenial with your own) to the heliocentric condition of the solar system, and to the rotation on its axis of the Earth, *as a sphere*.

And this being so, there is to be found dovetailed into the discussion a certain element of clear explanation and plain illustration of this fact,—more deeply concealed, yet perfectly recognizable *to the initiated*, as a specific statement to correct and solve all apparent or seeming vagueness;—and it is set forth in this wise:—

Working into the text of the discussion, Cleombrotus introduces the name of a wise man, on the Red Sea, and connects him with the Jews, as the Solymi,—a divine man, speaking wisdom, and as an oracle. His teachings are brought in to supplement the discourse. "And when Cleombrotus had done speaking, his story appeared to all a strange one. But on Heracleon asking whereabouts in Plato these things are to be found, and in what way *he* had afforded a foundation for the argument, Cleombrotus replied:—'You do well to remind me; for Plato from the first acknowledged the plurality of worlds, but with respect to their precise number he remained in doubt; and though as far as *five* he conceded the probability, to humor such as supposed *one world for each element*—yet

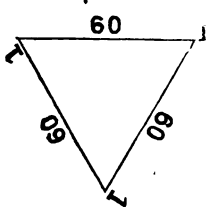
he confined *himself* to a single one.' * * But, said I, did the stranger decide about the plurality of worlds in the same way as does Plato, at what time you were in his company, or did you fail to put the question to him?"

"I was not likely," replied Cleombrotus, "not to be an inquisitive and glad hearer of his opinion upon this subject, above all others, when he gave me the occasion, and showed himself as well disposed. He told me in fact that there was neither an infinite number of worlds, nor a single one, nor yet five, but

One Hundred and Eighty-Three,

arranged in the form of a *triangle*, each side of which contains *sixty* (60) worlds. Of the remaining *three* (3), *one* is placed at each angle; and those in a line, touching each other, revolving gently as in a dance. The area within the triangle is the common hearth of them all, and is named the Plain of Truth, in which the *reason*, the *form*, and the *pattern* of all things that have been, and that shall be, are stored up, not to be disturbed; and as eternity dwells around them, from thence Time, like a stream from a fountain, flows down upon the worlds. * * *The best of our initiatory rites here below are the dreamy shadows of that spectacle, and of that rite,"* etc.

And this is the key to the whole matter under discussion, for



draw the triangle and place the numbers as directed, and we at once see the object in the *permutation* of the numbers 183 to 318, which is diameter to a circumference of *One*; so that while there is a *oneness* as to the Earth, to express it as a *form* by a *geometrical shape*, and by *numbers* to

enunciate that shape, the number 318 must be made use of to indicate the diameter of a *sphere* whose circumference and containment is this *One* or oneness.

By placing "One at each corner," and "60 on each side" of the triangle, one may see that we can now read the broken parts of the 183, as arranged, as 106,—106,—106, thus repeated three times,—and $106+106+106=318$, the "*trained men*" of Abraham, the "*Measure of Heaven and Earth.*" The solution is that the "*Oneness of the Earth is a Sphere*, whose diameter to that *oneness* is 318;—and this permutation is derived from 183, the reverse of 381, the *Abram half base side of the Great Pyramid*, as already stated; which is diameter to the 12(00) sided figure, and involves the Egyptian cubit measures, by which in turn Time and Space,

and the *sizes*, and *distances*, and *times* of the Heavenly Bodies were calculated and monumented in that same Great Pyramid of Egypt; from whence Plato, indirectly, became possessed of his learning, as did Pythagoras and others.

But, had the same not been carefully treasured and registered in the Hebrew sacred books it would have been lost to us.

In this manner the Greek mystagogues set forth a learning to be found in the Hebrew sacred books, and monumented in the Great Pyramid. By this *One* and *Five*, they treat of the *five qualities* of the *One* in *earth*, *air*, *fire*, *water*, and *the envelope*, as also of the divisions of the same *One* by the *two arctic*, the *two tropical*, and the *equatorial*, zones. Thence they pass over to the enunciation of *Shape*, viz., that of the *Circle* and the *Sphere*, whose Oneness of circumference and containment is to be comprehended by means of the geometrical display of a *circle*, with a circumference of *One* and a diameter of 318. The numerical enunciations are not mixed, but properly applicable, agreeably to each especial feature which they are made use of to explain and illustrate,—to *initiates*.*

*NOTE.—One mode of *permutation* used in the mysteries was the shape or figure called *Tarot*,—in which word the *t* is repeated. The word consists of three letters, *T* and *R* and *O*, or the Hebrew letters *Tav* and *Rash* and *Vav*. These indicate their corresponding numbers, 4 and 2 and 6, or, in order, 426. This is 213 multiplied by two, and 213 is the Hebrew hieroglyphic of a head with its word *Rash*. The number is a circumference value, with a diameter of 113 (*man*) multiplied by 6 from its *pi* ratio of 113 to 355, or the *man even Jehovah* ratio or measure of the Holy Books. The triangle indicates the number 3, and this number was the base of *all measures*. Values of *three* numbers could be placed on this triangle as a *Taro*, or *Tarot*, to read them by permutation:—as:—the numbers of Sarah's name 325, to read variously, as does 183, to read as 381, or 318. So, also, the five pointed star was a *Taro*.

It is interesting to mention the following in this connection. It has already been noticed that the number 108 (or 1080) is of great Cabbalistic import, and of measuring use. The descending passage of the Great Pyramid, with its Abraham measure, was diameter to a circumference of 1080,—and 1080 was the sum of the great circles of,—355+360+365=1080;—and it can be seen above how these circles are worked into the text. Now the writer found that the *beads* on *rosaries* referred by their numbers to this same basis of mystic numbers. On inquiry, he was informed by Madame Blavatsky that the Tibetan rosary has 108 beads, which brings the Hindu *Tarot* into the line of the same system of measures, But more than this:—In *Isis Unveiled*, (Vol. II, page 617) treating of the books of *magic*, it is said: "One may learn by heart every line of the 108 volumes of Kadjur, and still make but a poor practical magician. The Kadjur was the Buddhist great canon, containing 1083 works in several hundred volumes, many of which treat of magic." Here in the mention of the numbers, which would be passed over as unimportant, is *the key of the magic mystery itself*, and shows a Hindu familiar secret use of the identically same system with the Hebrews and Grecians and Egyptians,—for here we have the same key numbers 108 connected with 183 the permutations being implied. The famous numbers 432, used every where among the ancients, belong to the *triangle Taro* for permutation, and belonged to this same system.

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CABBALAH—No. IX.

The Mysteries:—

“Shadowy,—to those who dwell commonly in them,
mere possibilities;—

But to those who enter rightly into them they seem
the only realities.”

[WILLIAM BLAKE.

Excerpts from The History of the Jewish Tradition (Cabbalah),
by Molitor:—

“There has been through all time a unanimously received teaching among all Church Fathers in Israel, that Moses did receive upon Mt. Sinai a special exposition as to the inner-hidden sense of the Law, and that to him the old primordial tradition as to the *work of creation* was in fuller measure unfolded. * * *

“The Sepher Thora (books of Moses), it is true, was a public book, but in every respect, nevertheless, it was a sealed book, which the unskilled man, unless by aid of traditional direction, could neither read, much less interpret, for himself. * * *

“The Holy Scriptures, as the Great Mysterium of the revelation of God, who holds all in all, is an hieroglyph of never ending hieroglyphics,—an eternal spring of mysteries, never exhaustible, but ever newly and infinitely welling forth;—for they contain the epitome of the Universe in its essential being, as evolving, like the coagulation of thought, in *measure, number, and mass*.” * * *

It was because of this mysticism, that the Psalmist exclaims:—“Open thou mine eyes that I may behold wondrous things out of thy law;” and

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again,—“I babble (to praise thee) with my mouth,—Teach me thy numbers (measures, that I may know thy work) ;” and again, later on,—He spake to them in parables. * *

“In the old time world, when man stood in relations at once simple and according with nature, the natural proportion, or ratio, of writing to the oral word, of theory to praxis, was far more accurately observed. There was nothing written with intent to exhaustively, in its entire compass, dissect (into analysis) any subject of knowledge, in its depth and manifoldness ; but the setting to writing had for its object only the presentation to the mind of the most important ground data of a subject. The writings of the ancients were, therefore, short and simple (as in the Thora), but of deep important containment. They embraced in themselves only the essence, only the landmarks of science, and were, therefore, incomprehensible to any one, who, without a teacher, might desire to start on the way of study (as for instance, into the hidden natural science of the Holy Books), being his own guide. In ancient times all knowledge was knotted up with the life,—there was no barely abstract theoretical knowledge ; knowledge was a *skill*, and a *practical exercise*, the school a living-practical, physical-moral, scientific educational institution, which took in embracement and attention not alone the isolated intellectual faculties, but the entire individual humanity, and educated the character at the same time that it taught knowledge or art. Therefore teacher and scholars stood toward each other in the innermost moral relation, as father and sons, as master and servants. Long time had the pupil to serve apprenticeship in inferior concerns in order to *subdue the raw, unbridled, natural man*, and thereby acquire a true sublime earnestness, that profoundness and pure inner love for his subject, without which a true thrift is never possible. In such manner, then, the instructed advanced step by step to the position of an assistant, where he now attained to a freer field of action, until he acquired the qualification of a *master*, and thereby received the license to teach other scholars. The innermost characteristic essence of any science, the true spirit and life of all, lay in the Living Word, and in the practical instruction which, as an oral tradition, *passed over* from teacher to scholar, and thus, in this manner was, as a fund and secret treasure, further distributed. Still, not every scholar received every thing,—but *barely* that which his capacity evinced itself to be able to grasp, and his worthiness to deserve. Persevering zeal only, therefore, and enduring diligence, on the part of the scholar, could move the teacher to complete his initiation into the innermost. The oral traditionelle of every knowledge and art, this peculiar inner-intellectual spirit of the whole, became, in such manner, faithfully preserved among the associates, and remained to any and every uninitiate unattainable, and locked up. Every science and art (seriatim,—as each was located like a mosaic in the Thora) had, as a consequence, its own secret discipline, its own art speech,—to the profane vulgar utterly incomprehensible,—which was, nevertheless, *so deeply natural* that the inner-spirit of a subject matter only wholly disclosed itself to that one, who devoted himself to it with a full undivided love ;—and

so, as it is in a certain measure a positive profanation of the inward spirit to expose to open view the innermost depth to a prurient curiosity, therefore the profound olden time drew a veil of secrecy over every deep thing, and permitted the passage thereto only to those who were found worthy of initiation. * *

“The old Eastern mode of expression by pictures (by symbolism, pictures, and figurative expressions within the open text) presents itself to our Occidental habit of thought, educated through reflection, frequently as very strange, and not seldom even, *after a fashion highly offensive*;—therefore, it requires a disposition of impartiality to enable us rightly to appreciate and receive its foreign methods of conception,—and one has first to be well intentioned, and to withhold judgment until he has grasped the whole idea with the way of its presentment, and made himself more familiar with, and reconciled to the peculiarities of the deeper orientalisms.”

To continue research in the Hebrew text of the Mosaic books for our alleged system of measures:—Under the system of what is called *pi*, we have been able to classify the god-names with our reasons therefor. Under the expression, And *God* said Let there be *Light*, we have found the coördination of the abstract enunciation of *pi* of the schools, in the use of the name Alhim to show the ratio of 31415 to 1 (as technically called, the *constant co-efficient*), with the variant on the same of 20612 to 6561;—and in the use of this last have discovered by practicalizing the numbers of this ratio as *British inches*, the ancient *cubit* measure, and in $6561 \times \frac{1}{9} = 11664$ divided by 1000, the ancient Roman *foot* of 11.664 British inches. So, also, we have traced the mention and use of the cubit measures continuously throughout the Mosaic books.

Now, running along in connection with this cubit measure, derived from the *pi* ratio of 6561 to 20612, is another modulus, viz., of 113 to 355, derived from the same *pi* ratio, which, because of the passage in which it seems first to be mentioned as a *measure*, has been named “*The Man even Jehovah Measure.*” There is this strange fact about the matter, viz.:—That, whereas, the ratio of 6561 to 20612 was made use of in connection with a practical standard unit measure, as *the inch*, that of 113 to 355 seems to have been preferably restricted in its application of measure more to spaces or cycles of time, as connected rather with the idea of generation than to dimensions of bodies or space,—though a practical measure may have belonged to the same, somehow, as “*the measure of a man,*” or by some such name.

This ratio of 113 to 355 is not in fact the same with that of 6561 to 20612, but is a true modification thereof.*

This ratio of 113 to 355 is founded on the use of the characterizing values of the Hebrew word *man*, or *Ish*, or

אִישׁ

3 1 1

or the number value 113,

The word first used in Genesis, as translated "*man*," was אָדָם, or ADM, our Adam,—and while its use, where made, was for a specific number purpose (to express the value 144 or the square of 12), yet it appears to have had, in its related sense, more an application to *the earth*, than to human sexes,—that is,—its use seems rather to have been cosmic. For, taking this word as the male signification, its feminine form is אֶרֶם. Adamah, or the Earth;—and it seems to bear the same general relation to the more generic term for man that the abstract term Alhim, or God, was made to bear to the more specific name of Jehovah.

The word אִישׁ, or *Ish*, for *man*, was made to be surrounded, through reflection from the Divine light, with a halo of glory, for it is said that "Jehovah, or the glory of the Lord, descended in *fire*, and *man* became." The word for *fire* was אֵשׁ. The signature for the Great Name was its initial letter, or *jod*. Let this letter descend into the word *fire*, and it now becomes אִישׁ, or *Ish*, or *man*. That the word was intended to be *par-excellence*, a generic term, is to be proven from the fact that on the production of *The Woman* out of

*NOTE.

Take $\frac{20612}{54}$ = standard $\frac{1}{2}$ base side of the Great Pyramid
in feet, or.....381.7037037037+

Then, -

(1.) $\frac{381.7037037+}{121.5} =$ 314159426916+

The Parker value of *pi*.

But,—

(2). From.....381.7037037037037+

Deduct $\frac{81 \times 39}{812 \times 118} =$ 1638806948+

Remainder=.....381.7035398230088+

And,—

(3). This divided by 121.5, or

$\frac{381.703539823+}{121.5} = \frac{355}{118} =$ 3.1415929+

Or the Metius value of *pi*.

the man, the word Adam, the name given to the being for whom and through whom the Garden of Eden was made, was dropped, and this word Ish was then for the first time in the text adopted and substituted, for it is said:—"She shall be called *Isha*, woman, because she was taken out of *Ish*, man (not Adam)." Man,—this *Ish*,—in his form and being, and in his separated parts to make the sexes, was said to be the manifestation or the outward or real material expression of the Divine Thought or Purpose, and hence was the Universe in epitome. As such, his various parts or members were numbered, and by Cabbalah the genital region of the architypal or cosmic man, bore the number 9, and was named *Y'sod Oulom*, יסוד עלום,—that is:—The Mystery of Creation, or Continuing Life,—the Mystery of Marriage, or, as included in the meaning of the words, the Mystery of *dividing* or *separating*.—Now, the sum of the values of the letters of these words is $10+60+6+4+70+30+6+40=226$,—and through this value there is to be exhibited the explanation of the mystery of the words themselves. And this is to be had from the instruction found under one of the expressed significations, viz.,—the Mystery of *separation* and *re-uniting*, for:—divide this number 226 as if it were the covers of a book turning on a hinge of junction, and we have

$$113 - 311.$$

Of these numbers, the first reads *man*, or אִישׁ, while the second is *the reverse* of the first, and contains the sum of the values of the letters of the word, *The Woman*, or הָאִשָּׁה, or $5+1+300+5=311$.—And this serves to explain the solution of the mystery proposed, *in terms however* of the especial numerical value 113, or *man*,—and, indeed, as in most such cases the explanation coming later on, points back to the very mode and manner of use of measures by which the Divine mystagogue produced *The Woman* out of the *man* as this very number 113, in the Garden of Eden;—it being, after all, nothing but a *mathematical process for computing by geometrical forms*.

And these very matters are treated of in the book *Al Chazari, wherein the rabbi, as to the names, says: "Das geht hervor aus der Ableitung des Wortes *Adam* von *Adamah*, *Ishah* von *Ish*, *Kain* von *Kânithi*," etc., wherein the derivation of the proper name *Kain*, from the verb *Kânithi*, "I have measured," must not be omitted, as it has immediate bearing on the subject. As to the

mode of characterizing the woman as *the reverse* of the man, he says:—"Das Buch erinnert daran und sagt, das der Unterschied in der Bildung des Weibes von der desz Mannes derselbe sei wie zwischen sichtbaren und verborgenen Organen. In der Anatomie wird ja auch erklärt, dasz die weiblichen Geschlechtstheile denen des Mannes gleich, nur *nach innen gekehrt und umgewendet* seien."—and making use of the same letters of a same word to illustrate his meaning, he goes on:—"d. h. die Buchstaben bleiben immer dieselben, nur wurden sie *vor und rückwärts* gestellt, wie in der Sphäre Auf— und Nieder-gänge in der That dieselben bleiben und nur nach unserem Augenschein *bald vor, — bald rückwärts* zu gehen scheinen;" in short, the changes of the numbers of a word under the law of *T'hmura*, or permutation.

As is usual, in the exceedingly subtle use of chosen numbers, various uses not only serve to confirm the intended especial application, but also to indicate other and interrelated connections, as:—The addition of the digits 226 gives us the number 10, the chosen symbolical picture of *male-female*, which is the letter *jod* and *Hauva*, or *Eva*. The picture of the number 10 also indicates the Coptic or Egyptian *ank*, I, or *being*, the Hebrew *anochi*, or I, the Greek *anthropos*, *man*, and the Egyptian *Anuke*, or Venus, or Isis,—all carrying the same idea of the Mysteries of Creation. So, also, if these digits be multiplied together, the product is 24, and whose diameter as a circle is 763943+, the numerical base in *feet* (763) of the Great Pyramid, the half of which is 381, and 381.+feet, less its $\frac{1}{10}$ th, is 343.7745+feet, or 200 cubits, the Abraham length of the Descending Passage Way in the Great Pyramid, and diameter to a circumference of 1080, whose time measuring uses have been hereinbefore explained.

The chief object of the diagram of the Garden of Eden, was to exhibit a base for a system of measures, a *multum in parvo*, beginning with the formation of this garden out of Adam (144) and then through the use of the numbers of the name Ish, or *man*, to obtain significant parts of the two ratios, viz., 5153 to 6561 and 113 to 655 by the same showing as connected branches of the same system. But such a showing must be assisted to be brought out to sensible appreciation, by going on further in the text; for there was a determined effort to make effectual concealment of the real teaching, while at the same time, the same was clearly enough set forth by collecting here and there guiding clews to its reading,—and these are scattered along through the book, the stories presenting no reasonable revelation of the real design at once, or, as with Plato, in "*the beginning of the discourse.*" The best starting point for ob-

taining the clew seems to be in Gens. iv, 1, in the sentence :—And Adam knew Eve, his wife ; and she conceived and bare Kain, and said, I have gotten a man from the Lord.” The translation is notoriously wrong, for on all sides it is admitted that the text reads, “I have gotten a man, *even* Jehovah” —or “who is Jehovah,” and this fact has caused great trouble with commentators. But, by referring the words of the text to their more literal significations, the closer and intended accurate sense can be had. As to these : — “Wordsworth, in a note on this sentence, says, ‘*Kain*, from *Kānithi*, *I have gotten*, meaning possession,’” and the rabbi, in Al Chazari, as quoted above, also says, “*Kain* von *Kānithi*,” while Fuerst brings a correlative derivation from Chanah, to *pierce* or *divide*.— Now the word קנה, *kanah*, means primarily *to measure*, and the substantive means *a measure*. The words of the sentence are, *Kānithi aish(Ish)eth Jehovah*,” or, “I have *measured* a *man* (Ish) *even* Jehovah,” and the full reading is, “And she produced Kain, *a measure*, and said I have *measured* a *man* (Ish) *even* Jehovah.” The measure she produced was the *man*, Ish, whose characterizing numbers are 113, and some connection must be shown between this number and those of the name Jehovah, יהוה, or 565 and 10, to confirm the use of the word “*even*,” as showing relation of values. The running characterizing numbers of this name are 56510, of which 565 compose one word, *Houvah* or *Eve*, and the 10 compose another word, viz., the letter *jod*. Now, if we multiply 113 by 5, we will have 565, or the one part of the word, and this, in fact, is the expression of the whole value, for 565 is the same in value as the expression 56.5×10 , which gives the full name יהוה, only it shows the birth of the male element as evolving from the female. Hence, the likeness and relation, wherein really it is averred that the god-name was a derivative from Ish, or man, in place of the reverse being the case. And, indeed, this matter is helped as to the word Kain, קין, by the Cabbalistic law called *millooi*, or *full*, which takes the full value of the word name of each letter of a word.— And this being done in the case of the word Kain, we have the numbers 213, which belongs to the ratio of 113 to 355. This number 213 is the word *rāsh*, and is the first word in Genesis, where it is to be read “In *rāsh* (or the *head*, or *beginning*) developed the heavens and the earth ;”—and converting the word into its measuring number, or 213, we have the use of a circle of a diameter of

113 multiplied by 6, which only goes to show the connected relation in the verse as to the production of Kain with the words used by his mother in explanation.

Here, then, is the significant number 113, which is known to belong to the closest approximate to an integral value of π , ever found, and called the *Metius ratio*, claimed to have been discovered in the 16th century, which is this, viz., 113 for diameter to 355 for circumference (355×6 being equal to 213, as above). And that this was *intended* in this passage, while care had to be taken not to expose the complete ratio, at once, is fully to be proven from many places, and in many ways of tradition, as must to a sufficient extent be shown to support what has been said. It is true, this knowledge has, down even to to-day, been preserved in occult traditions and modes, which sufficiently proves the great value attributed to the system made use of in the sacred texts. We will give examples:

(1). There is in Prussia an order, one Degree of which is called Noahites. The Emperor is the supreme chief. Its salient feature is that *no other light than that of the moon* can be used in the Lodge, and that the beginning of the Degree year takes place on the day of full moon in the month of March. This Degree is founded on a tradition as to a rebellion against the Lord of Heaven, in which was attempted to be builded the Tower of Babel on the plains of Shinar. It is said that the chief conspirator under whom the work was done was *Peleg*, and that upon the confusion of tongues this Peleg fled away into the wilderness, to what is now called Germany, and died there. Long after, and in a year *especially* given, and of which take particular note, viz., in the year 553, in quarrying for salt, the tomb of Peleg was found, with inscriptions of the substance of the tradition;—hence the Degree. (Oliver's Landmarks of Freemasonry.) Now upon reference to Gen. 10, 25, we find mention of Peleg, in this wise:—“because in his days the earth was divided or measured.” And this reference, with the date given, connected with what has been set forth, at once tells us the burden and object of the tradition. The word or name is פֶּלֶג, *Peleg*, and the sum of the values of the letters of the word is $80+30+3=113$, or our *man measure*. The date given for the discovery of his tomb is 553, which is simply 355 read in the reverse. Now 355 are the days in the *lunar year*, and the circle of 355 has a diameter of 113;—and this not only establishes mention of the

ratio, but also why the *light of the moon* has so much to do with the tradition and the degree.

(2). The narrative of the Dove and the Raven of the Flood is simply to show in the use of 355 (by means of the mention of the Dove five times) by diagram the division of the lunar year circle of 355 (days) into 12 months, by the crossing of 6 diameter lines of 113 each, shown by the use of the expression "*and-the-raven.*" This interpretation has been handed down into modern and Christian times by tradition, and is to be found, for one instance, in this wise:—In Black's Picturesque Tourist of Scotland, on page 306-7, one will find:—"Iona celebrated as an early seat of Christianity is about nine miles to the south of Staffa, on the west coast of Scotland. * * Iona is nearly three miles in length and one in breadth. * * The origin of the celebrity of this island is to be traced in its having become, about the year 565, the residence of Columba, an Irish Christian preacher. Now, the Dove of the Noah story had the Hebrew name "*Iona,*" or Ionah, or the same with this island, and the office of the use of the word *Dove* in this narration, as will be shown, was to indicate the value of 355 for circumference of the circle of the lunar year of 355 days to be divided by 6 diameter lines of 113 each, or together, 678, this last number being the value of the expression "*and-the-raven,*" in the Flood story. In the tradition, the date 565, is our "*man even-Jehovah*" measure of $113 \times 5 = 565$, while, as seen, the other number is monumented and made to point to the Biblical tradition, by means of the name of the island, viz., *Iona*, the Latin name of the preacher Columba or St. Columbus (with a monastery of the same name), which means *a dove*,—it, itself, having evidently been derived from the Biblical myth. As to the lunar year, that of 355 days was that of the Romans, also, up to the time when its use was abolished by Julius Cæsar (Prideaux).

(3). The beads of the rosary of the nuns of Lourdes are grouped so as to give the numbers 565,—while those of that of St. Dominic give the number 5135, or The Woman of the Garden of Eden. The beads on the rosary of the Lamas of Thibet are 108 in number or a number involving part of the same system of measures. The source of this system being once found the marks and traces of its mystical use are to be had in abundance.

But having found mention of the measure, and assuming its connection with the circle of 355, we find the entire ratio of 113

to 355, related to that of 5153 to 6561, in the description of the production of The Woman, *Ishah*, from the man, *Ish*, in the garden, or rather as a form and use of the same garden,—the whole being a problem worked out under cover of the use of the names, as follows:

(4). The shape of the base of the garden is given in Revelations where it is described as a *square* of 144000 furlongs to the side, the characterizing value being as seen 144, or the word Adam, or אדם or 144, out of which name as a number the garden was constructed. Revelations tells us, moreover, that this city, of Paradise restored, was cubical in shape, because its height was equal to the length and breadth thereof. Now Adam changes his name, for the production of the woman, to the word *Ish*, *man*, which, as said, exhibits the number value 113,—and this, therefore, is the changed value form of this garden for this purpose. Take the square area of this garden as 113, or as a *square man*, the substitute for Adam, then the side of the square will be $\sqrt{113}$, the square root of 113, or 10+. More exactly it will be 1063+, or, if one has use for the continued decimal, he may extend the expression to 10630+, and these uses were what was intended,—for the half of 1063, or 531, gives the word *Ishah*, *woman*, while the half of 10630 gives 5315, or the word *H'Ishah*, or *The Woman*. The direction of the description was that the new being was to be taken out of *his midst*, or middle, which signifies *division*,—and the direction being followed, we have this diagram, viz.:

10630	
5315	5315

A square of 1063 and (or) 10630 to the side, which, divided *in the midst*, as shown, gives for the division of these numbers *the very end or purpose had in intention* (in the number 135, which is the word *Ishah*, *woman*, and the number 5135, which is the word *H'Ishah*, or *The Woman*) by the divine mystagogues, for either half division line exhibits the word

אשה

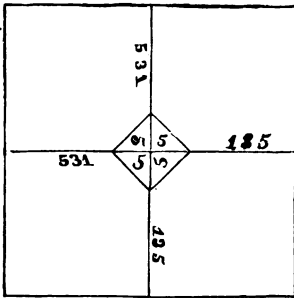
5315

or literally The Woman, *H'Ishah*, thus derived out of *Ish*;—thus justifying the statement made at the close of *the work*, viz., “She shall be called woman, because she was taken out of man.” And

in this way and this way only was the derivation and construction not only true, but was the only one ever intended.

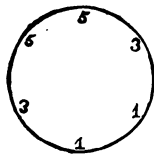
It is true that this not only seems trifling and childish, but, as dealing with matters held as sacred, in the common or popular sense, "highly offensive," as Molitor says. But, still, one can see that the very childish simplicity of the mode of enunciation selected, would make the most perfect concealment of the real use intended, and, therefore, would answer admirably for the *thick veil* intended by the orientalism. And, after all, it is questionable whether the real intended use, when once understood, can give to common sense and credulity so startling a shock as the anatomical preposterousness of the plain story of the text.

As said,—the decimal expression is carried far enough to obtain certain numbers to give a name and a value. The numbers of the word *woman*, or 135, give the sum of 9, which is the root of 6561, while the expression *the woman*, or 5135, carries in it the numbers which otherwise ordered give the expression 5153, which is the area of a circle inscribed in a square of 6561, the origin, as said, of the system of cubit measures. But if we confine ourselves to the use of the number 135, or simply *Ishah*, or *woman*, on the division lines of the square, then we can derive the further description as given in the text. For this purpose cut off the article *h*, *the*, or the extraordinary 5, in the center of the figure, as follows, and consider-



ing this central space the vertebra, then the extended lines, one on either side, bearing the numbers 135, may each be considered as a *rib*, with this number attached, which is the word *Ishah*, *woman*, thus fulfilling the further description; with, however, this further qualification,—either rib, on either side, exhibits the same result, or word number, one only being needed for the name.

Now bend these straight lines into the curvature of the ribs, and the following circle will be formed, with the numbers placed as given :



This being done, the object of the proceeding becomes at once disclosed to the mind through the picture. For look at it, and one will at once see for himself that the numbers have become so cunningly and perfectly arranged by the described process that they at once read

113—355,

which is the measuring ratio, worked out by the mystical mode, and the same which gives rise to the expression of Eve, viz.,—"I have measured a *man* even Jehovah."

Thus through this description, the two numerical ratios on which the measuring system of the Holy Books were based, are given as connected together, and produced together as twins from one stock, which was the real object and intention of the use of the cunning and witty parable.

Admit that the whole is foolishness,—a play for children,—lacking in the straight-forward bluntness of western scholars,—nevertheless in its childish cunning, it has served to stultify and bamboozle the common-sense of ages of humanity, credulous of the whole narrative, monstrosities and all, as the certain and assured word of God,—beyond question true in its narrative statement, in spite of the ridiculous nonsense of the alleged process and production as set forth in the open text. When Christian commentators meet with apparently absurd statements, which are in fact the oriental method of cloaking statements of real worth and wisdom, they do not hesitate to speak of the Talmud as full of trash and worthless on this account, but a statement equally absurd, if met with in the Scripture must be received most solemnly and reverentially *as true* in every respect, merely because of *the place in which it is found*.

(5). The Flood narrative was founded on a statement of time, viz., 600 years, during which the course of the seasons had gone into confusion by reason of lack of bissextile intercalation of one day in four years of 365 days, each. The correction of this confusion consisted in supplying the mode of bissextile intercalation, the time necessary being 150 days, or one day in every four years, by which seed time and harvest, summer and winter, and so on, should come again to their proper places on the circle of the zodiac. This being one of the offices of the myth of Ararat, it would be natural to find problems of time measure in and about the general recital, and such was the fact, as to that sequent of the story in which the two *birds*, the Dove and the Raven, are made use of; for they

are the instruments or art-words adopted, at the end of the Flood, which lasted just this 150 days, to regulate the cosmic clock. The value of the letters of the word Dove is 71, and the bird is mentioned just *five* times, so that $71 \times 5 = 355$, one part of our measuring number, which was the number of days in the lunar year. Now, if it was the object of the mystagogue to make use of this bird as a mode of his *art speech*, to veil underneath it a calculation of a time cycle, on the circle of the lunar year, say, one would expect to find a correlative use of the number measure of its diameter, fitting to the proposed scheme of measure *under the same veil*—and agreeably to this idea, on search, another bird is found in the connection of the narrative, under a peculiar phrase in the text, viz., the sentence “*and-the-Raven*,” thus connected by hyphens, to form one single word, as

אֶתְהָרַר

The sum of the values of the letters of the word is $2 + 200 + 70 + 5 + 400 + 1 = 678$. Being acquainted with the measuring ratio of 113 to 355, and finding the factor of the last in the number 71 of the dove used five times, one naturally examines this number 678, to see if it has any symmetrical use as related to this measuring ratio, and, by trial, he finds that 678 is just 113, the other part of this ratio, multiplied by 6, for $113 \times 6 = 678$; which at once is a crucial test, at least of a symmetrical use of the values of the expressions of these birds, as having relation to this measuring ratio. If now we make the diagram of a circle of 355, say days, and divide it by diameter lines into 12 equal parts, say months, we will find that this has been done by use of 6 diameter lines of a length, each, of 113, or, in the aggregate, $113 \times 6 = 678$, or the value of our expression, “*and-the-Raven*,” whereby we have accomplished the showing of *the lunar year* of 355 days, divided into 12 months, or divisions, by our measuring ratio.

(6). Passing now over considerable space, let us take up another myth, under another form of phraseology, or *art speech*. Great trouble has been experienced by commentators as to the number of men, capable of bearing arms, who composed the Exodus, the number stated being 603550, which has been calculated to represent over *three millions* of people, to travel through the wilderness. The difficulties of reconciling physical facts with this great multitude of pilgrims, have taxed the ingenuity of the most skilled commentators, and volumes have been written on the subject. Efforts have

been made to reduce the number stated to more convenient proportions for a credible story, but in vain, for great care has been taken to weave this same number so in this text, that it cannot be changed. But, as we examine the narrative, we find that it assumes differing phases as to the use of the number, such that, on analysis, we can get a clew to the object of the use. Moses is told to go to the children of Israel and of such as were of a willing heart to procure a free-will offering in money to build a residence for Jehovah to dwell in in the midst of his people. He returned an offering of 603550 *bekahs*, so that the number of men is now changed into a money value. In construction 100 talents of this sum were devoted to making the *sockets of the pillars*, and 100 talents were 600000 *bekahs*, which left remaining 3550 *bekahs*, in which sum we see we have recovered the 355 of our measuring ratio. The record then proceeds:—of the 1775 *shekels* left over were made *the joinings of the pillars of the house of the Lord.*” There were two *bekahs* to a *shekel*, and 3550 divided by 2 equals 1775. The object is at once apparent, for take the ratio of 113 diameter to 355 as a circumference of a circle,—multiply this by *five*, and we have 565 for diameter to 1775 as circumference. Draw a circle of this value and its diameter line, place on this diameter this value of 565 under its equal value in the expression 56.5×10 , then place the Hebrew letters to the numbers, and we have the word or name

י ה ו ת

5 6 5 10

or that of Jehovah Himself, as the enunciation of the diameter of the circumference of the very dwelling he is causing to be made for Himself to dwell in. In this way the working out of the myth affords its own explanation, and proof of intention.

To close:—In addition to the above, it may be stated that the numbers of this ratio are varied by use of other names than that of *man*, and that of *Jehovah*. For instance,—the word Dove is יונה, which gives the running characterizing numbers 55610. One myth, that of a *man* being swallowed by a *fish*, is made use of for the purpose of changing the running order of the numbers 55610 to 56510 to get the *man* or *Jehovah* number values.* So, also, the

*In the New Testament this myth is found to be repeated in Matthew 17, 24, in the matter of rendering tribute unto Cæsar, as to which. see Matthew 22,—in this wise:—“And when they were come to Capernaum, they that received tribute came to Peter (the fish-man), and said, Doth not your master

sum of the values of the letters of the word Dove is 71, five times, which (as taught in one of the myths) is 355, the circumference value of the measure. The proper name Pharoah, פֶּרַעַה gave, also, this value of 355 as the sum of the values of its letters; and this is the value which gives the significant mystical importance to that name as connected with the Biblical myth. So, also, the *Fish* is a picture word symbol, for the same ratio, in one of its forms, for:—the word for *fish* is נֶן, *Nun*, whose values run 565, or $113 \times 5 = 565$, it being the multiple of the diameter 113, while the Dove, as 71, if multiplied by *five*, gives us 355, or the circumference of this diameter;—hence, the related connections of the *fish* and the *Dove*, with the *man*, with *Jehovah*, and with *Pharoah*, throughout the Sacred Text and elsewhere, as symbols of *the same modulus of measure*. Joshua was called Joshua Ben Nun, or *Son of a Fish*, and this was rendered by the Septuaginta as “Jesus the son of a Fish”; and the fish symbol, with that of the dove, was carried forward as the foundation of the enunciation of the like system and like symbolism of the New Testament, which was founded in the Fish-Man as Jehovah.

GOOD IN ALL MEN.—Every man has some genuine good in him. The real mischief of life is that we predicate of the whole of human character what is true only of a fractional part. The result is, that two biographies are possible of every man,—the one a eulogy, the other a defamation. Wholesale condemnation is as illogical as it is absurd. As the author is greater than his book, so the man of genius is greater than his whim. Because Johnson would not enter a room except with his left foot foremost, or Marshal Saxe abide the presence of a cat, or Augustus Cæsar the reverberation of thunder, they are not, therefore, to be relegated to the coterie of fools. They are simply to be turned a little, and at the proper angle we will see the divinity in each.—*Dr. Faxon*.

pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute?—of their own children, or of strangers? Peter saith unto him,—Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money (with the head of Cæsar on it): take that and give unto them for thee and me.” The true intention of this recital takes away the childishness of this incredible story. The *man* Cæsar, as an earthly monarch, was the representative *below* of the Jehovah *above*, and the story gave the name (Jehovah).

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CABBALAH—No. IX.—Continued.

The writer had intended to at once follow up the instances of the use of the ratio 113 to 355, with its application in and about Mount Sinai, to the exhibition of the exact value of *the lunar year*, but, on reflection, it was thought better to make some intermediate comment, to prepare a way to a more intelligent grasp of the showing.

There is one constant type of shape, made use of, to show measuring constructions on, throughout the whole Biblical system, viz., that of an *oblong of two squares*, doubled, so as to form a complete square,—the whole conceived of generally as divided into four equal squares. The origin of the type is in the display of *the first day*,—being a square divided into two oblongs;—one oblong *dark*, or *night*, or *woman*, and the other *light*, or *day*, or *man*. The type, wherein the square is related, in the intent of the system of measuring, by the *pi* ratio, to the circle, is made use of as the display of the Garden of Eden,—then, as the base of Mount Ararat,—then, intermediately,—then, of Mount Sinai,—finally, in the cross of the Christian books. The same rectangular oblong is found in the shape of the king's chamber of the Great Pyramid, which is the most ancient existing example,—in that of the Tabernacle,—of the Holy of Holies of the Temple,—and finally, the same is given by Vitruvius Pollio, as the invariable rule of construction of Grecian temples, erected to the immortal gods. *i. e.*, the Sun, the Moon, and the planets.

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In other words, the presentation of all these various modes of measure by *art-speech*, is by employment of the same typical figure.

The description of the dispensation from Genesis to Egypt, or from the Beginning to Moses, is limited in the presentation of phases of the Great Pyramid of Egypt, as containing a system of measures, applied as it would appear, chiefly to time. The one phase was Mount Ararat, which seems to have had for its chief end and object the determining of the solar year of 365 days, with variants on the same, of the calendar year of 360 days, and the lunar year of 355 days,—while the other phase was Mount Sinai, whose chief function seems to have been the monumenting of a very elaborate mass of measures to obtain the exact value of the lunar year, as especially sacred to Jehovah;—though solar time seems to have been included incidentally, in the display, especially as to the Metonic cycle, so called.

Ararat may be regarded as the *Sun-Mountain* of Ur, of Chaldea, or old Persia, and Sinai as the *Mountain-of-the-Moon* of the Arabians.

Instead of traveling in space and time, the differing descriptions of places and occurrences seem to be merely differing uses of the same prototype or model,—generally by a very cunning Protean change of use of type measures,—especially by use of the numbers 12 and 144, with a various use of the measuring ratios, viz., 6561 to 20612 or 5153. and 113 to 355.

A system of measures of time begins to be used at once after the Flood. The one limit is in the mention of the space of 365 years from the birth of Arphaxad to the time when Abram (*Ab-Ra*,—the great *Sun-father*) went out of The Light of the Constellations, that is, out of Ur, or the land of the Chaldeans (old Babylo-nians or Persians), on his travel down into Egypt, as hereinbefore set forth. He went to Egypt by way of *Shechem* (for long the pivotal, holy city of Israel), which name has the value of 360. He then went to Egypt before Pharoah, and this name has the value of 355;—so that, this line of travel was a *measuring line* of $365+360+355$, or of three great circles, of the solar year, the calendar year, and the lunar year. The sum of these values is 1080, a famous typical number and compound,—which, as a circle, has a diameter of $343.7745+$,—which, as *feet*, was the Abraham length (in inches, for the name) of the Descending Passage Way of the Great Pyramid, and just 200 Nilometer cubits of Egypt.

In the genealogy of Abram the life of his son Isaac seems to be a repetition of his own, in some sort a complement thereof as to the measure of the year,—so as to be significant, in part, of the same thing. For, to show this, their combined ages are $175+180=355$ years, or part of our measuring ratio, and the number of days in the lunar year. If we add the age of Jacob we will have 502 years. Now the diagonal of a square of 355 to the side will be this 502. But this is not all, for,—divide 502, and unfold the quotients thus,—

$$251152,—$$

then,—the square root of 251152 is 5011506, which in turn, is the diagonal of a square *whose side* will be 354 3670548, or *the exact value in the natural measure of days, and fractions of a day, of the lunar year* (which measure is the same one found to be so carefully elaborated in the diagram of Jehovah descending on Sinai; wherein the number 251152 was preserved in the word *stone*, or 125, taken twice, for the two tables placed in the ark). If, finally, we add the age of Joseph, we will have 612 years,—which, among many other uses, may stand as signifying the use of the same number as 216. Now place the numbers of the travel of Abraham, spoken of, as

$$365 \quad 360 \quad 355.$$

By finding that the combined ages of Abram and Isaac are 355, in place of the lead of 365, we may take this as direction to change the order of the above so as to show it as

$$\begin{array}{r} \text{or together,} \quad 355 \quad 360 \quad 365,— \\ \\ 365 \quad 360 \quad 355 \\ 355 \quad 360 \quad 365 \\ \hline 720 \quad 720 \quad 720,— \end{array}$$

giving a total of $720 \times 3 = 2160$, the characterizing digits of which are the reverse use of 612, or the total of these ages. But the half of 612 we find to show 306, or the numbers of 360,—and it would seem that by the indication a square of this kind is intended, viz.:—

$$\begin{array}{r} 365 \quad 360 \quad 355 \\ \\ 360 \quad 360 \\ 355 \quad 360 \quad 365. \end{array}$$

Here it is evident that the whole scheme is founded on the number 6 and its uses, for $6 \times 6 = 36$, and $36 \times 6 = 216$,—for here the number 360 is seen to be used 4 times, or $360 \times 4 = 1440$,—which number is taken from the Garden of Eden construction of 144 (ADM, Adam), to frame the contents of this square of numbers on, for,—the remaining numbers are 365, 355, 365, 355, whose sum is likewise 1440. Indeed it is a mode of use of the Garden of Eden square (as will be shown hereafter) to exhibit a use of the three great time periods as variant circles. And here it is well enough to call attention to a use of numbers and words about Ararat, which will help in reflection or revery. We find:—"Enoch was 365 years old." Here the word for *year* is *Shanah*, or שנה, which reads as *numbers*, 355,—so that the above forms of 365—355 the limits of the scale of year periods, are held in this expression. So, also, on the other side of the Flood, we find the expression, 365 *Shanah*, or *years*, from Arphaxad to Abram, thus duplicating the form, *as we have it*. Such a mode is in the cunning of the system, and part of its rhythmic flow.

As has been seen this scheme of measure is made to embrace the limit of from 2 years after the Flood to Joseph in Egypt,—apparently topographically as well as in space of time.

But there are other matters of mention that sustain the idea of Ararat, the Flood or Noah mountain, being a mountain of measures of time, or variants on the solar year. Kuenen, in *The Religion of Israel*, Vol II, p. 160, speaking of the Noah Genealogy, which relates to this mountain, says: "With the exception of Enoch, concerning whom tradition said that he had lived 365 years, precisely as many years as the solar year has days; *in fact Enoch was originally the year*. * * * The author of Genesis makes Noah's residence in the ark last 365 days, *i. e.*, a solar year. He is able also to fix the exact length of the shorter periods, which, together, form the year, viz., one (lunar) year (355 days) + 10 days = 365 days, elapses between Gen. vii, 2, and viii, 14."

This statement of Kuenen's is not only shown very clearly, but, moreover, so as to exhibit the ratio of 113 to 355, as also the calendar year of 360, as well as the solar year of 365 days. We have from *Source of Measures*:—"The history of the deluge (Seyffarth's *Chronology*, p. 170) is based upon solar months of 30 days each, 12 months of which would be 360 days,—to which 5 intercalary

days, being added, would complete the Sun year.* 'And Noah was 600 years old when the flood of water was upon the earth. * * * And in the 601st year, in the first month, the first day of the month, the waters were dried up ;'—which, evidently, sets the limits of one complete year. The broken parts of this period are put together as follows :

In the 10th month, on the first day of the month, were the tops of the mountains seen.....	300 days.
And it came to pass at the end of 40 days	40 "
And he stayed yet 7 other days.....	7 "
Dove sent forth and returns.....	1 "
The lapse of 7 other days to the end.....	7 "
Or a total of	355 "

Here are the 355 days of the lunar year of Kuenen. The sun would be in his place in 10 other days, to complete the solar year, while, by the count of 30 days to the month, of the calendar year, 12 months would make 360 days ; so that, by this, we have in the description of the Flood itself, a repetition of our 355, 360, 365, as variants of the solar year,—one being that of the moon.

But take the materials of calculation, given in another way, viz. :—

From the 1st day of the 1st month to the 17th day of the 2d month was 47 days.....	47 days.
The Flood prevailed 150 days.....	150 "
And it came to pass at the end of 40 days.....	40 "
And he stayed yet other 7 days.....	7 "
Dove sent out and returns.....	1 "
A lapse of 7 other days to the end	7 "
Or, a total of.....	252 "

To make up the full solar year would require 113 days more, or $252 + 113 = 365$. (What is singular about this is that the square of the diagonal of the square of 355 to the side, quoted above, or, 502 square, is $252 +$).

Here we use the months of 30 days, each, of the calendar year of 360 days, which gives us by the calculation 252 days, by which, to make up the year of 365 days requires the number 113, or part of our measuring ratio, as a complement. But strange to say, to make the calendar year itself, or 360 days, to 252 must be added 108 days ;—so that this famous number comes in by suggestion. As

by the other mode, the 355, the other part of our measuring ratio was shown, it seems convincing that these broken calculations are made use of to raise this ratio of 113 to 355,—as also to bring out the three kinds of year circle, two of which are variants on the year of 365 days, or of the *solar circle*.

But the whole matter of the 365 day year solar period, with a mode of bissextile intercalation of 1 day in 4 years, seems definitely settled in the Noah history. The determination to bring the flood on the earth, is clearly limited in the generation of Noah (Gen. vi, 10, 11, 12, 13), and this limitation is embraced in the 600 years of Noah's life, because—"the earth was out of the way before God," which meant that the time periods were no longer regular with their fitting places in the heavens to indicate the seasons;—that is, for instance, the month of harvest by name, was behind the time of harvest in the natural year,—which is proven by the determining sentence at the close, as follows:—"While the earth remaineth seed time and harvest, and winter and summer, shall not fail" of their appointed places in the seasons. The flood came in the year 600 of Noah's life. The word Noah, means a *stop*, a *rest*, or *pause*. If the year of 365 days was used without correction, time would fall back on the zodiac 1 day in 4 years, or 150 days in 600 years;—just the period (150) that the water covered the earth. The nomenclature of the order of the months would be right, but the time of year by name would be behind its place in the zodiac, just 150 days in the 600 years. The correction would then be *by a stop*, or Noah,—that is, by stopping the count of time, and *by letting 150 days go by without count*. And this could be accomplished by covering the earth out of sight and connection with the signs in heaven, or by the equivalent of *a flood of water for that period*;—which seems most assuredly to be the meaning of that myth, or figure of speech. The same mode is otherwise resorted to by burial in the earth, three days and nights to connect the 19th of March with the vernal equinox, the 22d of March,—as also, in all probability, by the swallowing of Jonah for the same length of time by a whale.

The proper measures being settled in the Flood, then the solar year of 365 days, and the week year of 364 days, were arranged in Abram and Isaac, while the division of the year into 12 solar and 13 lunar months, was settled in Jacob with his 12 and 13 sons, just as they were in Christ with his 12 and 13 apostles,—and just as the

same idea was settled in the 12 and 13 Ionian cities founded in Asia Minor from Greece.

Therefore Ararat was the *Mountain of the Sun*, for the regulation of the cosmic clock ; part of the means of which regulation we discover to be our ratio of 113 to 355.

With the dispensation under Moses, came a new mode or a reform, of time calculation, and the introduction of lunar periods as preferable to solar. With Moses came the command, Remember the 7th day to keep it holy, — and the observance of the new moon, etc., which implied the use of the week year 364 days as belonging to lunar time.

With Abraham came the uses of the 8th day, as that of circumcision, a token of Sun measure, and, indeed, the 8th day, by tradition, was *the day of the Sun*, so called by the Christian fathers. Justin Martyr refers to circumcision as a type of "*the Lord's day*," or *Sunday*: "The command to circumcise infants (males, as sun-types, as contrasted with females, as moon types,) on the 8th day, was the type of Our Lord Jesus Christ, who arose from the dead on the first day of the week (the eighth day) * * because it is the *First Day*, on which God dispelled darkness and formed the world (And God said let there be Light—*the Sun*), and because Jesus our Savior rose from the dead on it." He spoke of the same day, as TO HALIOU LEGOMENA HAMERA, or the day "called the day of the Sun." Thus, as in the lapse of cycle, Moses made a change to the 7th day from the 8th of circumcision by Abraham, so did the Christian Church, after another lapse of ages, revert for its sacred day to the *Day of the Sun* of Abraham, viz., the 8th day, or the first day of the week. Mount Sinai was abandoned for Ararat. It was at once, after the establishment of the rite of circumcision, that a child is announced to Sarah, when Abraham (the Sun Measure) sat in the door of his tent, *in the heat of the day*, — that is, when the Sun was directly over head, or on the meridian. The *round disc* burned down *vertically* upon a *spherical head*.

These results lead to reflections which seem to serve for clearing the intellect of confusing fogs in the world of mental perceptions. Premising,—that in pursuing this research it is for the simple object of arriving at the truth,—(and it is the *truth* that "*shall set you free*,"—not from the obligations of the Decalogue, or from being a *square man*, but from the vicious and intellect narcotism of allegorical mystical false statements whatever the shape in which it may present itself,—false on their face, though true after an occult intent),

then, as this research has reference to the Sacred Records, it is with the utmost reverence for them that it is conducted, as well as for the opinions of all to whom they are dear, and by whom they are venerated. This being said, this truth as stated by Rev. Gustav Seyffarth, viz.,—"All ancient reports concur in stating that all pagan religions originated in Babylonia (ancient Chaldea-Persia) prior to the dispersion of the nations," * * and * * "The Egyptians worshiped, first, the *Creator of the Universe*, second, the *seven planets*, and third, the *seven zodiacal gods*. All ancient religions consisted of *Theism*, modified by *astrology*"—seems to apply just as accurately to the real intent and substance of the books of the Old and New Testaments. That is, that this substance differed, in fact, not at all in essentials, from the term "*pagan religions*," but was, in fact, the self-same, *clothed in another garment of expression*. It seems to amount to this: In old times, wherever one may rest in point of time, it was just as impossible to personify the Intelligent, Willing, Creative, Providential Power, as *at the present*, and resort was had to fiction. The frame-work on which all systems of religious teaching and duty (without exception) were founded, was by means of the *chiefs of the visible*, viz., *the Sun*, and *the Moon*, with the planets, and the 12 signs of the Zodiac,—to which various personal names were given, which names might be and were changed agreeably to certain selected positions on the Zodiac, from whence cycles of time, or discrete parts of the same, might commence. Thus *Noah*, was a god-name connected with what we call the *fall equinox* side of the heavens at that time the beginning of the year, while *Jehovah* was a god-name connected with what we call the *spring equinox*, the beginning of the year of life under the re-form of Moses. *Noah* was a type of John the Waterman or Baptist, whose *conception* was at the fall equinox, while the second cycle, that is, of *Jehovah*, viz., the Christian, was made to spring from the point of the year of the "*bursting into life*," or the spring equinox, which was fastened to the 19th day of March (14th Nisan) the date of the conception of the Savior, by the blotting out of count of three days, from Thursday to Sunday mornspring, which was the "*Eighth day*." The type of Ararat, was Sunday, and The Invincible Sun,—that of Moses and Sinai was the 7th day, the day of *Jehovah* and the Moon. The type of Ararat was the Sun, that of Sinai the Moon, and *the lunar year*, and of the *Messiah*, for, the word Messiah was מֹשֶׁה, the sum of whose value is 354, or the lunar year of Sinai.—The changes of dispensation running with the ages, were made to be marked by the swinging to and fro of the great pendulum of the cosmic clock, with alternation from one to the other limit of its beat.

As to this, if one will contemplatively consider the scope of the New Testament system as disclosed in its books, he will find a strange state of affairs,—strange because so unobserved, though standing out in such strong relief when noticed. For this system is divided into two distinct parts, viz., the history of the life of a man, obedient in every particular to the Law, coming, as specified, *to fulfil it*. By this this man יֵשׁוּעַ, or *Jes*, observed the Temple rites, taught obedience to the Laws of Moses, or Mount Sinai, as to which part thereof was "*Remember the 7th day to keep it holy*." The human phase of

this life ceased, and the *Church was formed*,—and for its development the Church said: “With His departure the Law changes,—the veil was rent, and old things passed from the sanctuary,* the Mosaic dispensation came to

*NOTE.—There are (perhaps among others,) three remarkable instances noted of the passing away of old dispensations or gods, in one of which a “*second coming*,” is spoken of, and its manner of appearance hinted at. (1) Josephus says, that about the time of the destruction of the Temple, “at the feast of what we call *Pentecost*, as the priests were going by night into the inner temple to perform their sacred ministrations, they said that in the first place they felt a quaking, and heard a great noise, and after that they heard a sound as of a multitude, saying, ‘*LET US REMOVE HENCE*.’” (2) In Plutarch’s Cessation of the Oracles, it is related:—Cleombrotus had it from Aemilion the son of Epitherses, his fellow-townsmen, that “once upon a time he (Epitherses) made a voyage to Italy, and embarked on board a ship conveying merchandise and passengers. When it was now evening, off the Echinad Islands, the wind dropped, and the ship, carried by the current, was come near Paxi, most of the passengers were awake, and many were still drinking, after having had supper. All of a sudden a voice was heard from the isle of Paxi, of some one calling ‘Thamus,’ with so loud a cry as to fill them with amazement. This Thamus was an Egyptian pilot, known by name to many of those on board. Called twice, he kept silence; but, on the third summons he replied to the caller, and the latter, rising yet higher in his voice, said, ‘When thou comest over against Palodes, announce that the great Pan is dead.’ All, upon hearing this, said Epitherses, were filled with consternation, and debated with themselves whether it were better to do as ordered, or not to make themselves too busy, and to let it alone. So Thamus decided if there should be a wind he should sail past and hold his tongue; but should there fall a calm and smooth sea off the island, he would proclaim what he had heard. When, therefore, they had come over against Palodes, there being neither wind nor swell of sea, Thamus looking out from the stern called out to the land what he had heard, namely, ‘*That the great Pan is dead*:’ and hardly had he finished speaking than *there was a mighty cry, not of one, but of many voices mingled together in wondrous manner*. And inasmuch as many persons were then present, the story got spread about in Rome, and Thamus was sent for by Tiberius Cæsar; and Tiberius gave so much credence to the tale that he made inquiry and research concerning this Pan.” It is then explained that this happened on an island off the coast of Britain, and Demetrius said that he, for the purpose of inquiry and investigation, sailed by the *Emperor’s order* to that which lay nearest to the desert isles, which had but few inhabitants, and those *religious men*, and held sacred to the Britons. The island is conjectured to have been Anglesy, the focus of Druidism,—and the time of the occurrence not far from that of the exodus from the Temple, as stated. (3) King Arthur, of the Round Table, received his grievous wound to death, at *sunset*, and his end is thus described, with the phenomena attending it:—He says, in dying:—“Merlin swore that *I should come again* (the second coming) * * but now the whole Round Table is dissolved, *which was an image of the mighty world*. * * *The old order changeth, yielding place to new, and God fulfills himself in many ways*. * * So said, he and the barge with oar and sail moved from the brink (to his dying); And Sir Bedivere gazed out, * * straining his eye beneath *an arch of hand*, and saw, or thought he saw, the speck that bore the king, down that long water opening on the deep, somewhere far off, pass on and on, and go from less to less, and vanish—*INTO LIGHT*. * * *And the New Sun arose bringing the New Year*,” which proved Merlin true, for it was Arthur’s return;—of all which it might be said “The King is dead! Long live the King! (that never dies)”

an end. The next shall be known by passing from the observance of the 7th day of Sinai, the day of the Moon, to the *first day of the week*, that is the 8th day, of Ararat, of Abraham, of circumcision, OF THE SUN,—except that it shall be observed at the Spring in place of the Fall equinox.” This reflection seems to account for this, viz., why so little comment has ever been indulged in as to these changes of days,—though at last Constantine ended the obscurity as to one by pronouncing it the *Day-of-the-Invincible-Sun*.

But the mental sky clears as we become acquainted with historical facts (some of which may be mentioned) and adjust them to the very reading of the books of the New Testament themselves.

The old Babylonian or Persian religion was that of the Sun, and in more modern times was called the religion of Mithras, or of *The Sun*, which was exercised with prescribed rites, and teachings. These rites differed from those of the Hebrews, for they consisted of *baptism by water*, of a *eucharistic feast*, and of the teaching of *resurrection*, with a Persian idea of *angelology*, of *Hell*, etc. Besides this, the day of Observance was *the Eighth day*, or the *first day of the week*, which was the Magian *Day of the Invincible Sun*. These special and essential features were precisely those assumed by the Church, as making a new departure in the religion of *Christ*, after Jesus had commanded observance of and had fulfilled the Law. This religion of Mithras was introduced into Rome *before the era of Christ*, and became so popular as to virtually supersede all others, save perhaps that of the Egyptian Serapis, with its symbol of the cross. Constantine was an adherent of this religion of Mithras (quoted from Smith's Bible Dictionary), and long after his conversion to Christianity he is said to have retained as the most generally used reverse on his copper coinage, the figure of the Sun, with the legend, “*To the Invincible Sun, my Guardian.*” (King's Gnostics). So, also, the “*Birthday of the Invincible One*” was on the 25th day of December, the Julian Winter Solstice (December 24th is the true chronometer or Sun solstice) and the Birthday of Christ, as fixed by the Church, was on Sunday, the same day. It is easy to see that Constantine in embracing, or rather in favoring, the Christian religion, made no departure, *in fact*, from his Magian observance and adherence. He only adopted the *same substance*, dressed, however, in the garb of old Hebrew construction,—which was fortified by a succession of sacred written authorities coming down in a systematized form through ages,—and which by reason of the marvelous nature of its antecedents, in the form of the Written Law, gave assurance of strength of organization, unlimited permanency, and what was of the greatest moment to him, especial usefulness as an arm of his secular government. With Constantine it was a work of the most profound statesmanship.

Of much of what has been said, we may find sustaining proofs in the New Testament itself,—notably in the two foundation books of the Gospels, viz., Luke and Matthew.

The annunciation spoken of was the prototype or parallel of a similar one, namely, to Elizabeth as also to Mary, in the book of Luke,—and to show

that it had reference to the birth of the Sun in a new cycle of time, in the signs of the Zodiac, there is proof in the text,—which, read in the sense of Cabbalah, shows that the mystagogue is telling an astronomical truth by figurative expression. In the close of the first chapter of Luke, on the birth of John the Baptist, the type of Noah (the sun in the fall equinox) it is sung: “And thou, child, shalt be called the Prophet (Precursor) of the Highest (the Sun): * * * Through the tender mercy of our God; whereof the *Sun-rising* from on high hath visited us,—to give *Light* to them that sit in darkness,”—which had reference to the statement in Malachi.—“But unto you the *Sun* of righteousness shall arise,” * * * and as to John, * * * “I will send you Elijah the prophet before the great and dreadful day.” The names El, Eli, Elias, Elijah, Eli-zabeth, were those of the sun, and the same with the Greek Elios or 'Hlios. Of John it was said, “And he shall go before him in the spirit of Elias”,—and John was conceived on the day of the fall equinox, six months prior to the conception of the Savior on the day of the spring equinox. (In ancient time the Fall Equinox was the beginning of the year, but afterward the New Life was in the Spring Equinox). John was born on the 24th of June, the summer solstice, while the Savior was born on the 24th December, the winter solstice. John was a cycle of time of the Sun, beginning with the beginning of the old year, while the Savior marked a cycle of time of the Sun beginning in the constellations of Pisces, the fishes, and Aries, the ram. The old Church fathers relate that the Savior died on the day of his annunciation, that is, on the day of his conception. As to the astronomical figures, John said: “He must increase and I must decrease,” which the fathers say meant that John was born on June 24th, and was the *Sun descending*, while the Savior was born on December 24th, and was the *Sun ascending*. But in Luke I, we find Cabbalistic indications in the use of numbers, which are always used for a significant purpose, and never carelessly or incidentally. It is said:—Elizabeth hid herself 5 months. * * * And in the month 6, or the “*sixth*” month, the angel came to Mary, * * * And Mary abode with her 3 months. Here the numbers mentioned in their order are 563, or 365, the complete circle of the Sun of Ararat. But if we take the mention of the *sixth* month, as 1 month, then we have 5 and 1 and 3,—the sacred numbers of the woman in the Garden, as significant of the ratio 113 to 355, as of the number 51(5)3 of the other ratio,—besides which $5+1+3=9$, etc., which indicated the root of 6561 as also the round cycle of gestation in a time period.

But Matthew opens with another form of the same figurative language,—signifying the same idea. The birth is preceded by the coming of the 3 Magi (Sun worshipers, from Persia). Their names, by tradition, “appear to have been in their origin, mere epithets of the Solar Deity, whose properties they express thus:—*Casper*, The White One; *Melchior*, King of Light; *Baltazar*, Lord of Treasures.” (King's Gnostics). The supreme god of the Magians, or worshipers of Mithras, was *The Sun*. The Persians had a cycle of sun-time of 33 solar years, which is said to have been more accurate than the Julian mode. The intercalary correction was a period of 8 days,—and the

day sanctified to the ruler of the cycle was the 8th day, or the first day of the week, and was called The Day of the Invincible Sun, as by the fathers, The Day of the Sun,=(Justin Martyr). By edict of Constantine, "The venerable day of the Sun;" that is, *this 8th day*, was the day set apart for the worship and honor of the Savior. Now strangely enough the period recognized as the life of the Savior was this 33 years, and He was circumcised the 8th day,—the number of the intercalary correction of the cycle,—8 days from His birth, viz., the 25th December, the date of the birth of the Invincible Sun of the Persian cycle. So, also, the Savior was, by the Church, born on Sunday,—this same day.

It is true that this Persian cycle of 33 years is reported of as quite modern (1079),—but the more we investigate the clearer it becomes that all, so-called, newly invented eras, are nothing more than republications of calculations of time very familiar to the wise men of very ancient epochs. The Julian calendar was merely the substitution of a very old Egyptian reckoning, the traces of which we find in Genesis,—the so-called Metonic cycle, so far from being Greek, we find on the lines of the Great Pyramid to be as old as that structure,—and the so-called ratio of Metius, given as a discovery of the 16th century, we find as a fundamental ratio of measure in the Mosaic books. This Persian cycle came in under a new change of dynasty,—that of Toghrul Beg, the Tartar, under his grandson Malik Shah, through the genius of Nizam Ul Mulk, his vezeer,—to supercede the Mahomedan, or old Arabian calendar, under the dynasty of Mahmud the Great. It was the work, by adoption, not discovery, of eight astronomers appointed by Malik Shah for that object, the "discovery" being attributed to Omar Kayyám, the astronomer-poet, and author of the Rubáiyát of his name. But from the fact that this cycle was *Persian*, which, on application, is found to fit so accurately to the terms of still older forms of Persian tradition (viz., the Magian-Christian), the conclusion is irresistible that it was nothing more than an open publication of a time calculation, which was very old with the Persians of Chaldea, and merely worked into a new scheme. It is startling to read such a verse, in this connection, as this from the Rubáiyát:—

"Now the New Year reviving old Desires,
The thoughtful Soul to Solitude retires,
Where the *White Hand* of Moses on the Bough
Puts out, and JESUS from the ground suspires."

Facts, like the above, point to volumes of explanation, which makes it continually more and more evident that the Holy Men, of all peoples, without exception, in the frame-work of their published forms of religion, were in a hidden, mystic manner making use of time cycles *personified*, knowingly so,—and that any new version, happen when it might, could not be a new thing, but a new form of a very old hidden learning. But it would seem, also, that it was seen, or perceived, that there should come a time when there should be much going "*to and fro over the earth and knowledge should be increased*",—that is, of the Copernican system, and of astronomy, generally, which should

be the common property of children in the high-schools and colleges;—that, by the spread of such knowledge, the old systems should become disclosed, and further like religious use rendered impossible and inoperative:—that,—on the coming of such time, the edict of the Divine Angel should go forth, viz., that “*Time should be no more*” (Revelations):—which, apparently, has reference to the coming, sooner or later, of a true Spiritual individual form of religious conception, as of *The Holy Spirit* alone, in place of any personification of any elements whatever, either in the Heavens above or in the Earth beneath or in the waters under the Earth.

But all this said, there still remains this great fact in reserve. This whole and entire system of the very ancient times, was really and truly, of itself, Divine, and a Divine Revelation,—viz., in the *system of measures*, with the standard unit of application, the *Sacred Inch* and *Cubit*, which, because of their exact fitting to the marvelous works of the Creator, could never have been of man’s invention, but must have been given by a *Revelation from on High*. And herein it is conceived lays and resides the Divine part of these really Sacred and Holy Records,—both for the Jew and Gentile. In this consists the Geometry of Free Masonry.

This *Inch* is of itself a Divine name, and a derivation from the Hebrew name *Noah*, for the word is נֹחַ, NCH, and if we prefix the omnific sign of IO, the source and origin of all things, as well as the sign of the *opposites for production* in nature, that is the sacred *jod*, we will have יִנְחַ, or “*Jah-is-Noah*,” or literally,

Inch,—

and this is the precise form in which the word and sacred measure passed over to the Greeks in their equally great god-name of (their Flood Deity, and he was the father of IO)

Inch-us, or Inach-us.

While the Hebrew word, The Woman, carries the number 5135,—there was another name for “*woman*,” or אִשָּׁה, whose numbers run 5351, which, if placed on a circle, will read 5153, or part of our ratio 5153 to 6561.

It has been discovered and proven in so many, almost numberless ways, that the Imperial British Inch, of to-day, was the sacred, natural or divine, foundation of all the ancient sacred measures, that no further reference need be made to this fact,—but this is interesting, and very well worth mention, viz.:—As to one part of the ratio 6561 to 20612, if 6561 be multiplied by $\frac{1}{8}$ (a startling and apparently divine form of its cosmic measuring use), the product will be 11664, which, if divided by 1000, will give 11.664, which last, in terms of the *Inch*, has been found to be (Greaves and Taylor) the restoration of the old *Roman Foot*. Hence, while the Egyptians and Hebrews had one of their cubits from $\frac{20612}{1000}$ in terms of the same inch, the Romans raised their foot, from the diameter value, or 6561. Now the ratios 6561 and 20612 and 113 to 355 are related to each other, as has been shown, and both belong to the same model, or *pi*. The Hebrews also had a special or practical *cubit*

measure, which is or was called by the general name *ulna*, which indicates the length of this bone, or from the wrist joint to the elbow. The cubits which we have discovered, and which exist on real measuring sticks, of 20.⁶¹² and 20.⁶²⁶⁴⁷⁰ inches, certainly cannot be meant by the term *ulna*. From some measures which I have taken on the arm, the *ulna* seems to be less than 11.⁶⁶⁴ inches, the Roman foot, and *does seem to be* 11.² inches in length.—Now as the *inch* is proven to have been the foundation of a kindred set of measures, here is part of the geometrical form of those measures, which, in terms of that inch, shows itself to fill the length mentioned, viz., that of the elbow;—and that, too, in the exquisite relationship which would be made with the measuring ratio of 113 to 355, which is beyond any question so much used. From this, *a cubit and a span*, from this source would be 11.²+5.⁶⁶ inches in length, or 16.²² inches,—in more general terms 17 inches. Taken in this way, the measure used would always be that of a man,—while it would also bear a fixed and convertible relation to the other system, through the terms of the *pr* ratios. It is well enough to read up the article on Weights and Measures in Smith's Dictionary of the Bible.

So, also, if the 8th day, marked as an intercalary period on the royal arch, be taken from 365 days there will be left 3 and 5 and 7, or 357 days, as steps to 33 degrees.

SOL-OM-ON'S TEMPLE.

From BRO. GEORGE MARKHAM TWEDDELL'S Volume of Masonic Sonnets, now in Press.

That was a splendid Temple which was raised
 By the great Sol-Om-On,—three names in one,—
 All from "the god of day" whose sheen was on
 Those Masons' labors which e'en yet are praised.
 Each Brother must build up in his own heart
 A nobler Temple than e'er graced the brow
 Of Mount Moriah, from which will ever flow
 Incense more pure than e'er could form a part
 Of priestly fumigations. Let us be
 Builders of Spiritual Temples, where our Lord
 Will find our souls constantly in accord
 With Him through time and all eternity.
 We must, all life-long, build for Sin or God :
 Happy the Mason who his Maker's paths hath trod !

Rose Cottage, Stokesley, Yorkshire, England.

VALUES.—Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for every thing; this he offers you inadvertently in his words. He who has a superlative for everything, wants a measure for the great or small.
 —*Lavater.*

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No. 6.

CABBALAH—No. IX.—Continued.

Let me state a proposition:—I have discovered a modulus of measures, founded on the π relation, composed as follows:

$$20612 : 6561 :: 64800 : 20626.479 +$$

and

$$20612 : 6561 :: 20626.479 : 6565.62 +$$

in which 20⁶¹² inches represent what is called the Turin cubit, and 20^{626.479} inches represent the Nilometer cubit, which, upon application, are found to reproduce the original architectural construction of the Great Pyramid, as follows:—

Upon a square, composed of 4 smaller squares, and at the center thereof, erect a line of height of 6561, and of an increased height of 6565.62,—to construct a pyramid whose base side multiplied by 2, shall give the proportion of base side multiplied by 2 to height, as circumference to diameter of a circle,—or, a relative circumference of base of 20612×2 , and 20626.479×2 . Such a pyramid will be constructed in the terms of the above modulus. It was discovered by John Taylor that the height of the Great Pyramid bore this ratio of measure to its base,—and this was proved from the angle of incline of the casing stones.

Divide these elements by 27, or:—

$$\frac{20612 \text{ to } 6561}{27} = 763.4074 + \text{to } 243$$

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or, a base side of 763.4074+ feet to a height of 486 feet;—and

$$\frac{20626.47 + \text{to } 6565.82}{27} = 763.843 + \text{to } 243.170,$$

or, a base side of 763.843+ feet to a height of 486.341+feet.

This last is proved to be the actual measure of the base side of the Great Pyramid, to this proportional height;—which measure of base side is 444.444 Nilometer cubits,—or the side of each foundation square, 222.222 cubits, or 381.271 feet,—for said height of 486.341 feet. But these measures raise by intendment or implication the correlative use of the others mentioned as in the common modulus of origin, viz., 444.444 Turin cubits, or 381.2037 feet for a height of 486 feet,—the great value of the real, secondary or derivative measure laying in the curious fact that 206264.7001 seconds are the *radius seconds* of the circle of 360 degrees;—so that, when used, this value coördinates measures of space and time. So the statement of the whole numbers of these measures, set by set, is the same,—as, 444 cubits, 381. feet, and 486. feet, and so stated it implies intendment of mention and use of each and both of the sets. Just as the word *Dabar*, or 206, implies 206.12, or 206.28, or 10 cubits of either kind—as *belonging to the system*.

It is well to say here, that the smaller square of 381.2037 for its base side, if used as the base of a smaller pyramid, would indicate a height of 243 feet, which number is the sum of the values of the letters of the word of Abram, or $1+2+200+40=243$. It is to be seen that a system of measures founded on the stated modulus, can give rise to *unending series* of measures growing out of the use of the geometrical elements of the circle. And these two comments lead us again to the *Sephiroth* of Cabbalah as involving the same idea, which can now be intelligently understood C. W. King, in his *Gnostics*, p. 13, says:—

“The relations of the Sephiroth, or Æons, to one another, the Kabbalists represent by a *number of circles intersecting* in a mysterious manner, *ad infinitum*, or else by the figure of a man” (113, or 144), “or a tree” ($7 \times 9 = 63$), “formed out of such circles” (360). “This figure of the Man, Seir Anpin, consists of 243 numbers, the numerical value in the name of Abram, signifying the different orders in the celestial hierarchy. The original idea was apparently taken from the Hindu figure of Brahma and the various castes typified by the several parts of his body: in fact the names Abram and Brahma are equivalent in numerical value.”

Now it is of the merit of our *pi* modulus that it suggests a great variety of equivalents of connected and inter-convertible measures of construction through circles and their elements,—as, for instance :—

The length of the half base side of $381.\overset{.971}{+}$ feet, or $222.\overset{.222}{+}$ N. cubits, is in turn, and for convertible change, and under the same *pi* modulus, a diameter to a circumference of exactly 1200 feet,—or the full pyramid base side diameter to a circumference of exactly 2400 feet;—so that, architecturally speaking, to one acquainted with the various forms of inter-conversion, a pyramid given, with a large square of 24 (2400) to the side, or of two parts of 12 and 12, (or 1200),—with a proportional height of $381.\overset{.971}{+}\times 4$, would at once suggest by conversion into other elements of measures the use of the modulus of measures as given above, so that, such a pyramid would suggest by implication one of $763.\overset{.242}{+}$ (the diameter to a circumference of 24) to the side with a height of $486.\overset{.841}{+}$;—which, as said, would spring from $\frac{20626.\overset{.47}{+}}{27}$ to $6565.\overset{.82}{+}$. And, if

such a pyramid, with such a suggestion of inter-conversion, were connected in description with the given measures of—6561 for height to 20612×2 , or 41224 for twice the base side, then, indeed, *all these inter-relations*, under use of said modulus, would raise themselves by suggestion, *to one acquainted with the scope and reach of the measuring scheme*. Would it not be so? Almost beyond question,—Yes.

This inter-relation is proven again on the lines of the Great Pyramid thus: Its base side is $381.\overset{.971}{+}$ feet $\times 2$. The Descending Passage Way begins in the slope line of the outside in the open, or Light of the Constellations, 31 cubits, that is 30 cubits and 1 cubit, above the ground level, the height of the Ark, and descends to a subterranean level, which level is just 1200 inches, or 100 feet below the ground level,—which 1200 is the value of circumference of a circle whose diameter is this $381.\overset{.971}{+}$. And the length of this descending passage is in turn, diameter, *in feet*, to a circumference of 1080, which is the *measuring line* of Abram's travel, or $365+360+355=1080$. In the original description of the Garden, it is said that a *cherub* (which, by its wings, we have shown to be a measure) was placed at the entrance of the garden, where, to guard the approach, it waved a flaming sword, *every way*. The word cherub is כרוב, whose numbers run 222, while the sword is חרב (afterwards Mt. Horeb at Sinai), the sum of whose letters is 210, or 21, the reverse of which or the turning of the sword is 12;—that is, another description of the same idea,

in very general yet distinct terms as afterward worked out, for,—222 is the number of cubits in 381.²⁷¹ feet, while 3.²¹⁹⁷¹ is diameter to a circumference of 12. The reverse value of 21(0) is made use of as Horeb at Sinai to give the value 21, in other connections.

Now, we had discovered these relations of measure as applying to the Great Pyramid, as unique and single matter, by itself, without affiliating support, or any other connection whatever. Afterward, and through research, this modulus was found in many, many instances, to have been taken from its Egyptian source, and as the means of construction of the Sacred Scrolls of the Holy Bible to set forth the same system, in its (Bible's) figurative forms of description, which forms were used as *a veil* or cover for use of this very modulus, in many and various ways:—among which were found the typical form of the Garden of Eden square, composed of four others, each square being represented by the number 144 (Adam), which could be used at will, agreeably to the drift of disclosure, either as the value of *the side* of a square, or for *its area*, in which last case the subordinate square would have a value of measure, *for its side*, of 12, in place of 144, or say, of *feet* for *inches*. And thus the side of the Garden square would be represented by 12 and 12, which, as shown, in Pyramid architectural work, would suggest, by conversion, a pyramid of 7.⁸³⁹⁴³ to the side, with a height of 4.⁸⁶³⁴¹,—for the Garden square of $12+12=24$ to the side, would, as a pyramid, have a height of 7.83943×2 , and changing height for base, we would have a base of 7.⁸³⁹⁴³ to a height of 4.⁸⁶³⁴¹, or the actual terms of measure of the Great Pyramid. Now the Garden of Eden square is a prepared one, initiatory to the description of the Noah and Ararat mountain, as founded on it as a base.

By description in the text, in addition to the above, we find that from Adam to the flood was 1656 (*Shanah*, 355, years), that is,—from Adam to the height of Ararat;—and, as Adam's proper place was *in the center of the Garden* (as the number given, 144, of construction of the Garden itself), *if we raise a line perpendicular to this center*, and square base of the Garden, it will be 1656 high. Read this downward and it will be 6561, and, in the terms of the modulus of pyramid construction, this number will imply a base side of 10306, which multiplied by 2, for the twice the base side, will give us 20612,—or, *a total circumference of base of $20612 \times 2 = 41224$* .

And this is *the name* ARARAT,* *by its numbers read on a circle*, for the circular in place, by change, of the square base of that mountain. For, the word אַרְרַט on the bound of a circle reads this 41224,

or proper measure of base of the mountain, under the modulus. Another way of showing the interconnection is as follows:— To form *the woman*, the Garden square of Adam, or 144 was by him changed to the value of Ish, *man*, or 113, from which as *an area*, to get the side of that square, the square root of 113 was found to be 10630, the half of which was 5315, or *the Woman*. Now place four of such squares together, in place of, or instead of four Adam (144) squares to form another perfect square, or the whole garden thus composed. Then the side of the garden will be composed of two lines of 10630 each. The perpendicular line of 1656 to the Flood, from the center of *this form*, read downward, will be 6561, suggesting, agreeably to Pyramid construction, a base side of $10306 \times 2 = 20612$ to the side, — which value we perceive to be *simply the rearrangement of the numbers we already have*, under the recognized law of T'mura, or permutation, in such cases; or from 10630 as found to produce *the Woman*, to 10306, by guidance, for change, of the number 6561 placed as said, and of the use of the word *Ararat*, for 41224.

Thus, as seen, we have in this figurative description, the same combinations of measures, as with the Great Pyramid, under the same modulus, and like use of same. But, independantly of this, we have abundance of confirmation of the statement, in the details of use of numbers here and there. One, is in the measure of the Ark, 300 cubits long, 50 cubits wide, 30 cubits high, “and in a cubit it was finished,” which makes the height 31 cubits, (as to which see

*The word Ararat, comes from the word ART, *with reduplication of the R*, and is the same with *Artes, Ertosi*, the Egyptian term for Mars, the god of of measures, smithing, plowing, and generation, and is the root of AR-etz, *earth*. The true word is אַרְרַט, for which אַרְרַט is substituted, with an assumed final letter which is contrary to the genius of the language, and the derivation of the word,—there being no such final letter. The *teth*, ט, which is the picture of a coiled serpent, is made use of to give the determination of the use of a circle in the placing of the numbers of the real word,—and at the same time include the use of the number 9, whose character it is, to place in connection with the circular value 41224, this number which is the root of 6561, or the radius value of this circle.

No. VI. of these articles) or, a total of 381 cubits. But the especial one is *the comprehensive determination* of the whole matter, given in the final representation of total embracement of the Adam genealogy, viz., in the names SHEM HAM AND JAPHET, as *the grand veil which obscures the real measuring intent*. For these words are as follows:

ד	ש
ד	ח
ה	י
ה	ו

as to which, replace the letters by their characterizing numbers, and we have

4	3	
4	8	
	1	
4	8	6.

For thus arranged, the readings of the numbers are 444,—381,—and 486, or supplying the term *cubits*, and *feet*, and we have 444 *cubits*, 381 *feet*, and 486 *feet*, which showing *agrees exactly* with the measures of the essential features of the Pyramid, as given above, viz., *length of base side*, 444 *cubits*, *half length of base side*, 381 *feet*, and *height* 486 *feet*. Thus, then, the expression "*Shem, Ham and Japhet*," becomes a condensed but comprehensive *veiled* description, *in numbers*, of the outline measures of the great pyramid in terms of our modulus, and of *cubits* and *feet* as per reported actual measures. And all this is supported by the mention of *cubits*, for the first time, in connection with the Ark, pertaining to Noah, the flood, and this mountain. For, it is admitted on all sides that the learning of Moses, the reputed author of these books, was *after the learning of the Egyptians*. So, also, the measures of *the Ark* in cubits are followed in the figurative description of Sinai, in the reported measures of *the small ark*, or coffer,—the difference being, that the description of the Ark of the flood precedes that of the mountain, while in the second instance it follows. As to the Great Pyramid it stands over the waters of the Nile River, which was the ancient *Eridanus*, which is reported of as a form of Jar-dan-us, or Jordan, and a derivative of *Jared*, of the Flood genealogy. This river was held to be that of the *sun* and the *moon*, of Osiris and Isis, emblematised by a

sacred ark at Thebes, in said river, which was covered on the outside with *gold* (solar light), and on the inside with *silver* (lunar light);—and this was still held when a Greek name was given to the river, for the value of the letters of the word *Neilos*, in the Greek, is 365, or the circle of the sun.

So, then, Mt. Ararat, constructed on the typical Garden of Eden square, is seen to be a descriptive form of the Great Pyramid of Egypt, in terms of the Egyptian modulus and measures;—and this being so, then—the outlines of description by Abram commence at once in the connection, and as to the limits of his travel they include an exact repetition in measures of the Descending Passage Way of this Pyramid, in the terms of $365+360+355=1080$, which is circumference to a diameter of 343.⁷⁷⁴⁵ feet, or 200 Nilometer *cubits*, the exact length of said passage. To supplement this statement the Descending Passage leads to the Queen's and King's Chamber, which last is *an oblong of two squares*, the same with the Tabernacle, and in the King's Chamber was *a coffer*, as that of the Tabernacle, as to which, strange to say, its measures in the Craftsman are quoted as though of the Biblical ark *without distinction*.

The scrolls themselves containing these measuring descriptions under figure of language (which had to be, because the painting or making of images was forbidden, thus making this mode the only expedient), were constructed by exact prescribed measures,—particularly so,—in every respect,—so that in their outward actual visible form they, by their construction, should exhibit a general index of the system of measures elaborated in the text. This being so, each letter of a word and each word had its prescribed and measured place, in the midst of measures. The totals of letters and words were significantly numbered, with the middle letter and word of a book, and of all the books. This being so, the *middle word* of the Law, was composed of twin words, and was the word $\begin{smallmatrix} \text{ו} & \text{ר} & \text{ש} \\ 3 & 2 & 4 \end{smallmatrix} - \begin{smallmatrix} \text{ר} & \text{ש} \\ 3 & 2 & 4 \end{smallmatrix}$, or *D'raush—D'raush*, wherein it is read, “And Moses *seeking sought*.” These are the center words around which the Thora was constructed. When the scroll was *rolled up*, these words would form a circle by the roll, by which these numbers of these words would form a circle, of 324—324, the sum of which is

648,

and this is the circle whose diameter is

206264.²⁰⁰¹⁷⁴

the radius seconds of the circle of 360 degrees, and in the terms of the sacred *Inch*, the Nilometer or Egyptian cubit of 20.⁶²⁶+ such inches;—which is part of our Egyptian modulus, as above stated.

Mount Ararat and Mount Sinai represent two great measuring pillars, or obelisks, or pyramids, —being phases of the Great Egyptian Pyramid containing the measures of Heaven and Earth. They stand at the limits of description,—the measure of travel between them being 365—360—355. to signify the royal circles of Light containing the measures. These are the pillars supporting the royal arch of the heavens.

There is a kind of stucco work, which, viewed near by, has all the appearance of mortar roughly and poorly laid on, daubed here and there with blotches of color, more or less pronounced. But with the effect of sight at *differing distances*, a marvelous change follows,—for, as one may now look on this surface, he may be surprised with different and strong effective pictures, of whatever kind the artist may have had in design, clearly outlined and in sharp relief. It is a trick. In like manner, when one reads the text containing an occult mystic teaching, he is blinded, his senses being fastened and exclusively captured by the exceeding naturalness of the narrative recital;—so much so, that while thus reading, it will be impossible to either visibly or mentally perceive *the real intent of the blind*. Afterward viewed in reflection, with a clew of design afforded, and, *presto*, the ground of view becomes filled with teeming images of marvelous design and miraculous effect, now *so clear in distinctiveness that the foil has disappeared*, leaving the really intended impartation as the sole occupant of the field of mental vision and contemplation. This is an old Orientalism prized in the measure of the value of the occult teaching afforded. We find traces in the descriptions of the compositions of much sought for stories, where, according to the merits, the most extravagant rewards and honors were conferred. These productions on their face were intended to please the common, every-day intellect,—with a full measure of pleasurable appreciation to the superstitious devotee;—in the midst, however, unknown and unknowable to such, lay descriptions of most valued kind in the higher or highest realms of mental attainment. “The merchant then took the story, wrote it plainly, in his own hand, and went up to the king, and said to him, O fortunate king, I have brought a night story, and a pleasant, rare tale, the like of which no one hath ever heard. And when the king heard the words of the merchant Hasan, he ordered immediately that every *intelligent emeer* should come, and *every learned man*, who excelled in science, and *every one versed in polite literature*, and each poet and sagacious person” (to hear this story of Seyf-el-Mulook, which read in Lane’s Arabian Night’s tales, and see if *you* can find such value;—then do the same by the story of Hasan-el-Bārah). “Then the merchant Hasan sat and read this story before the king; and when the king and every one who

was present heard it, they all wondered, and approved it. All who were present approved of it, and they showered upon him gold and silver and jewels; and the king gave orders to present to the merchant Hasan a sumptuous robe of honor of the most magnificent of his apparel, gave him a great city with its castles and its fields, made him one of the greatest of his wezeers, and seated him on his right hand."—It will help one who desires to more fully realize and appreciate the interior intended work, to make use of pencil and paper,—draw the geometrical figures,—work out the applied mathematics,—place the scattered fragments here and there in relation, or collect them by looking at them from a distance in mental vision. After a while he will find that the great form of the Egyptian Pyramid will become relieved against the back ground of the sacred scrolls.

And now let me quote from the words of a French "*Veteran De La Maçonnerie*"—

"La Maçonnerie pourrait être comparée aux fameuses pyramides d' Egypte, d'où elle semble sortir. Ces constructions gigantesques, quoique dépouillées des marbres qui les revêtaient, quoique leurs issues soient fermées, et leurs souterrains silencieux, ces monumens attestent encore, par leur grandeur et leur majesté, la puissance de leurs fondateurs et leurs connaissances dans les arts et dans les sciences. Les pyramides semblent encore annoncer à l'esprit étonné, les mystères auxquelles elles conduisaient. * * *

"Or qu'étaient-ce que les anciens mystères? qu'y enseignait-on aux initiés? Quelle révélation leur était faite?

"Si nous consultons les ouvrages qui ont traité des mystères, nous apprenons que leur secret était la doctrine des sages, des philosophes de l'antiquité, qui, abandonnant au peuple ignorant et stupide l'idolâtrie qui leur paraissait si chère, se réunissaient pour n'adorer qu'un seul Dieu, createur et conservateur de toutes choses. * *

"Les initiés regardaient donc avec mépris l'idolâtrie, dont ils avaient appris à connaître l'absurdité; et si, rendus à la société, ils respectaient les cultes établis, et s'y soumettaient, ce n'était que par déférence pour des opinions qu'il eût été dangereux de combattre ouvertement. * *

"Moïse, élevé en Egypte, dans la cour du Pharaon, et sans doute initié aux mystères égyptiens, est le premier qui ait établi le culte public du Dieu des initiés, du vrai Dieu. Son décalogue n'est autre chose que la loi qui gouvernait les initiés, et sa physique est toute puisée dans les temples de Memphis. * *

"L'initiation ancienne était donc la vraie religion,—la religion qu'avait d'abord enseignée Moïse, celle qu'a prêchée Saint Jean, celle enfin de Jesus. Oui, la religion chrétienne est sortie des mystères de l'initiation, telle qu'elle était dans sa première simplicité; et c'est cette sainte religion que l'on a conservée avec soin dans les temples de la Franc-Maçonnerie."

ADAM was the most intelligent, best educated man that ever lived, having been Divinely instructed, with nearly a thousand years of mature life to demonstrate the value of the truths imparted to him.

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No. 2

CABBALAH—No. X.

A SUPPOSED OLD PERSIAN HYMN TO THE SUN.

“ Rise,—crowned with Light,—
Imperial Shémesh* rise!
Lift thy proud head,—
Exulting to the skies!”
Ope,—Doors of Darkness,—
Ebon-lined in hue!
Ope,—portals vast,—
Let Light and Life burst through!

Blaze,—for glory, forked lightnings,—
From out the sulphurous deeps!
Crash anthems,—rolling thunders,—
Within the seething steeps!
Play,—rainbow colors scintling,—
Ye Red, and White and Blue!
Yellows and greens and purples,
Dazzling the baffled view!

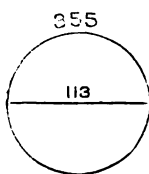
Far inward,—in that Radiance,—
The Life of Light has throne:—
Goodness!—God the Father!—
The Love that's *All* in *One*!

* Shémesh is the Hebrew word for the *Sun*, and the name Samson, the prototype of Christ.

He Wills outward toward his children,—
 The Worlds,—the Stars, and Men,—
 From ends to ends of Ages,—
 Now! *even now*, to mortal ken.

Clothed in thy fervent, blessed light,
 A *Man* there seems to be!
 Decked graceful, in the watery Moon,
 A *Woman* fair to see! †
 Wedlock in Love eternal,
 Precedes eternal birth,—
 In endless teeming myriads
 Upon the sentient Earth!

What is that Living Knowing—
 That Life in garb of Power?
 Who is that wondrous Something,—
 Throned in High-Heaven's Tower?
 No *Name* can ever call Him!—
 Yet,—He homes within each heart;—
 He loves His work, *each single soul*,—
 Of which,—*He forms a part*.



The diagram of the *Man even Jehovah* ratio of measure, namely 113 to 355, is as given:—in which 113, the word *man*, is the factor of the value which gives the name Jehovah, and 355 is the circle of the *lunar year*, in days, by name *Shanah*.

The Dwelling of Jehovah was a geometrical enlargement of this diagram and ratio, by multiplying the last by 5, so as to make the extension 565 to 1775,—as to which 565 is the same as the expression 56.5×10 , or, in the Hebrew letters the *Great Name*, which use implies a knowledge of the decimal system. The value 1775 is set forth in Exodus, and is described as the number of *shekels*, of which were made “*the joinings of the pillars*” of that dwelling. How many pillars were there? The



multiplication of the ratio answers the question. There were 5 pillars;—and to show the expression by geometrical diagram, within a circle of 1775 in circumference, describe a *five pointed star*, which will divide or space that circumference into *five* equal parts of 355, each, thus showing the con-

† The same idea is set out in Revelations.

struction as from the original elements, or ratio, and at the same time from the value of the lunar year, *Shanah*, as given.

But apply this ratio by a still greater extension,—by the factor 6, and we will have 113 to $355 \times 6 = 678$ to 2130, which affords us another use of the letters of the Great Name,—now in the value of circumference in place of diameter,—for $2\frac{1}{2}^0$, for each semi-circumference, yields 1065, which numbers are read by the Hebrew letters, *jod*, *vav* and *hé*, of that name, thus:—

$\begin{array}{ccc} \eta & \eta & ' \\ 5 & 6 & 01 \end{array}$

To show and symmetrically space by diagram, inscribe two interlaced equilateral triangles within a circle of 2130 in circumference. This will give 6 spaces of 355, each,—in the aggregate 2130, for the differentiated use of the numbers of the letters of the Great Name,—as given.



But the substance of this number, or *the base of it*, is the number 213, and this is the Hebrew word *head* $\psi\aleph$, or *circle* or *sphere*, properly shown by a circle over a head like a glory,—which word, as a comprehensive hieroglyph, is the first and *all-embracing* word-number in Genesis, in the opening sentence thereof, which reads:—"In the *Head* (this circle of 213) developed, or evolved themselves Elohim, Heavens and Earth.

Now take the *measuring line* of Abram's travel, so firmly connected in the construction of the Flood and Ararat, as also in the measure of the Descending Passage Way of the Great Pyramid, viz., $355 + 360 + 365$. Raise the whole by multiplying by 6, and we will have three great circles of Light (the significance of which word is 20612, as has been shown), with attached values of, respectively,

2130,—2160,—2190;—

each larger than the other, in order, by the increased values, as seen:—and all founded on the basic *Head*-circle of the Great Name. The sum of the base of this expression is $355 + 360 + 365 = 1080$, whose measuring use has been fully stated. If we add the extremes, then $2130 + 2190$ gives us 4320, as an astronomical great circle from this diagram of Light,—and this 432 is that famous mysterious value made use of by the ancient

Hindus, Babylonians, and other nations, as the most comprehensive measure of cyclical time periods;—the same is to be found carefully obscured in the Adam genealogy. But add all the values and we have $2130+2160+190=6480$, or 648, as the sum of the circumference of the three great circles of light, or as an all-embracing circular value. Well, what is the diameter of this circumference? Why,—

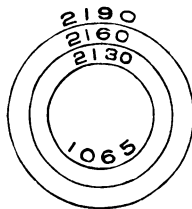
$$206264.700174+$$

which, as we give it now, is the *radius seconds* of the great measuring circle of 360 *degrees*;—and which as 20.⁶²⁶⁴ inches, in terms of British Inches, is that old Egyptian Nilometer cubit, by application of which we can reproduce the architectural intent of construction of the Great Pyramid;—and which, again, with the value of Light, AOR, as given already, or 20612, will enable us to obtain the full return of our *modulus of measure*, as:—

$$64.8 : 20.6264 :: 20612 : 6561,—$$

as to the last part of which proportion, the ratio of 113 to 355, as seen in these showings to be the basis of this whole expanded expression, is but a true modified form thereof.

Here, then, at last *they are*, all of them:—geometrical figures, the blazing star, the interlaced triangles, circles of Light—(to adorn the heads of saints), and circles of time, all springing from the *Man even Jehovah measure*, from the Great Name, and combining the two great modes or systems of measure of the Sacred Books;—applicable alike to Ararat, to the travel of Abram, to Mount Sinai and Moses, as to the Great Pyramid, for measures of the Heavens and the Earth. Look at the frontispiece,—the Genius of Free-Masonry,—in Oliver's Landmarks, at the head of the arch there are to be seen these three great circles, with the Great Name in a triangle. Here is the showing of these great circles:



Let the two mountains, Ararat and Sinai, stand for pillars, supporting three semi-circles of a Royal Arch, the Heaven of Heavens, based on the first of 1065, which are the number letters

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of the Great Name (that is $2^{1\frac{1}{2}}0 = 1065$) in a glory of Light. By what has been said, this will be a picture of Divine measuring purpose, with its patterns and modes. And here recall what Halevi says in Cosri, viz., that the work and measures of the universe were held laid up in store in these *three letters* of this name and *their permutations*.

Now as a fact of the utmost correlative importance, this same basic reading ($2^{1\frac{1}{2}}0$) is really and practically in the Great Pyramid, in its very heart,—with, or related to the other outlines found in the Mosaic books, as already given, for,—the letters of the name Abraham have been shown to indicate the length in *inches* (41252, as to which see Art. V, of this essay) of the Descending Passage Way, or in feet 343.⁷⁷⁴⁶, as diameter to circumference of 1080,—which, in turn, is the sum of 355+360+365, which is the travel of Abram, in its figurative narrative sense, from the land of Ur (Light) of Chaldea (old Persia) down to Pharaoh in the Egypt of *darkness*. And this is in direct connection and relation with Mount Ararat, which in the terms *Shem, Ham and Japhet* is shown to be of the same measured construction with the Great Pyramid. Now, out of this passage, at a *turn or shoulder* (*Shechem*), leads upward The Ascending Passage Way, with The Grand Gallery, ending in The Great Step, or platform, leading to the Holy of Holies, that *oblong of two squares*, clothed in royal red, called the King's Chamber. *The height from the surface of this step to the extreme height of The Grand Gallery, at this point, is*

339 British Inches,

as most carefully measured and tabulated by Piazzi Smythe;—and this is *radius* to a semi-circle of 1065 ($2^{1\frac{1}{2}}0$), or a royal, divine arch of the number letters.

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5 6 01

of the name *Jehovah*,—the whole circle of 2130 being divided into *two parts* of 1065, each, by the level floor of said platform.

And as to this keep the fact continually in mind to await the singular use made of this form, so divided, at Mount Sinai. As seen, the full circle is 2130, or the *Head* or Jehovah circle, of our Ararat and Sinai pillard arch.

It will be observed that 339 is a multiple of 113, or $113 \times 3 = 339$. Therefore it is a multiple of *an upright man*, standing on this platform, on his way to the Holy of Holies, after surmounting the trials and dangers of his travels. But to enter he has to stoop,—to bend himself on his thighs to form a right angle. In doing this he forms, by his position, *The Name*,—for $1\frac{1}{2}$ equals 565, which is

$$\begin{array}{c} \Pi \quad \Pi \quad \Pi \\ 5 \quad 6. \quad 5 \times 01. \end{array}$$

And thus the Lord descending on Sinai in *fire*, and *man* becoming, is thus seen to be measured on the platform, in the King's Chamber region, from the surface of this Great Step (whose height is 36 (360) inches).

The passage to the King's Chamber is of a most remarkable character, in many respects. The *mean* of its length, as given by the tables of Piazzi Smythe, is 330.²⁷⁵ inches. In the Pyramid construction I found the use of not only the *inch*, but also the denominations raised on it,—of the *foot*, the *yard*, and the *mile*. The closest admeasurement ever taken of the earth's equatorial diameter may be said to be 7926.⁵⁶⁵ miles. To indicate the division of its circumference into 24 equal parts, for the 24 hours of the day, which hour the Hebrews divided again into 1080 *chiliakim*, this diameter may be divided for a like purpose, into a like scale, and,—

$$\frac{7926.⁵⁶⁵}{24} = 330.²⁷³⁵,$$

showing the accuracy of this old admeasurement, in terms of an inch to the mile.

The key to the whole Pyramid structure, is the number 343.⁷⁷⁴⁵ feet, or 200 Nilometer cubits, or in inches, 41252 (*Abraham*). This is the length of the Descending Passage Way, as said. One-ninth of 200 cubits added to itself is 381.⁹⁷¹ feet, or 222 cubits, the length of the half base side of the pyramid, and diameter to a circumference of 1200 feet. The length of the King's Chamber is 20 cubits, or 34.⁸⁷⁷⁴⁵ feet, its width is half

of this. The depth of the interior of the *coffer* in the King's Chamber is $34.\overset{37745}{\underset{.}{}}$ inches, while the outside depth is $\frac{12}{10}$ times this, or $41.\overset{252}{\underset{.}{}}$ inches. So that on $20\frac{6}{8}12=34.35$, and $20\frac{6}{8}264=34.3774$, rest these admeasurements. Having said this:—Above the surface of this Great Step, and in line connection with measures from the subterranean depths, the writer found the *radius measure* of a circle, of $34.\overset{3533}{\underset{.}{}}$ (from $20\frac{6}{8}12$), and its enlargement of $34.\overset{37745}{\underset{.}{}}$ (from $20\frac{6}{8}26$), which indicated those values by which the late John A. Parker found the *exact mean time of a revolution of the moon, and of a revolution of the earth about the sun*,—as to which see Source of Measures, p. 146, § 78. Just at the time he had come to a kind of stand-still in discovery, and the finding of these measures set him going again. Still though he saw symmetry and co-ordination, in the relations of these measures, yet his, at that time, paucity of materials, could not give him any realizing sense of the importance of this particular space above this step, in what he called the King's Chamber Region, as distinguishing it to be of more solemn or sacred value than any other part of the structure. [But a strange occurrence fastened indelibly on his mind this particular location, as one about which there might be some meaning of great worth. If one will look on page 146 of Source of Measures, he will see a perpendicular line, from below up to the surface of the Great Step, and above that step the circles spoken of.—Without going into special details about the affair, when he made his discovery, and was in the act of describing the inner circle with a pair of dividers, exactly when the point of the dividers touched the central point about which he intended to describe the circumference, there came, in a spot within reach of his arm, about midway between himself and a fireplace in the room, right before him, a sharp, loud explosion,—so audible as to startle, and interrupt his labor;—for, though intensely interested in what he was about, yet the surprise was so effectual that the instrument fell from his hand, and he did not use it again that afternoon. There certainly was no visible or discernable cause for that report,—it seemed loud and full. To prove the fact that it was no freak of the imagination, and the volume of sound, the same report, at the same time, startled also two servants in a room two stories below,—with which room the flue of his own room connected. From the relation

of one of them, they thought it the report of a musket, and ran to the window to see "who fired the gun." No one being in sight they went out to the gate leading into a side street, but no one was there, and all perfectly quiet. The fact is stated as a very singular one,—for fact it is, however it may be accounted for. The effect of it was, for long, intense speculative effort to discover in what essential particular that especial place could be of superlative importance. If permitted to speculate now, he would say it was a purposed intelligent sign to mark the fact of the interconnection, right there, of the measuring system of Mount Sinai with that of the cubits and general modulus as given above. It seems, *now*, to have indicated that in that *Head* circle, actually measured over that step, lay by development the whole divine system of measures of the Sacred Books, as set forth under the verbiage of the Mosaic recital;—in other words,—that the substance of these books was in fact figurative and symbolical of the real measuring contents of the Pyramid.

And now,—to emphasize what has just been said,—to refer again to the measures of our three circles:—The diameter of that of 2130 is 678, our *And the Raven* of the Dove Flood story, while the diameter of 2160 is, in whole numbers 687, or carried further, is 687.5, which values divided by 2 to get the radii, give us, for the first, 339, as stated, and for the second, 343.5 and 343.7, or *the very values indicated, as stated, above the Great Step*,—or, in the scale of an *inch* to the *foot*, 200 Turin, and Nilometer *cubits*, as belonging to the system.

So, also, as to our "*man*," it is expressly said in Cabalah that the name יהוה, properly put together, is, *of itself the form of a man*, for,—it goes on to say,—the *jod* (circle with straight line) is *the head and neck*, the first *he* is *the shoulders and arms*, the *vau* is *the vertebra*, while the second *hé* is *the pelvis and legs*.

I now desire to call especial attention to the frontispiece of the work entitled "*Manuel Maçonique*," by the French "*veteran*," already quoted;—with this explanation, viz.,—I had worked out my own solution several years before, not knowing that this work was in existence. It was for the first time shown me by Hon. C. L. Woodbury, in his library at Boston, in the year 1884. He loaned me the book, which I took the liberty of

marking, and returned it to him. I afterward obtained a copy, which is now before me. The reason of this statement being now made, is as follows:—such sameness of ideas and calculation, from two independent sources, *cannot exist* unless under and through the existence of a same system of work prompting them. The frontispiece is occupied in the main by *two pyramids*, one taking up the foreground, so that all the stone courses of its masonry from the ground to vertex are plainly visible. Behind this the second pyramid is so located as to be partially covered by the first from view,—yet so that the peaks of the two with their courses of masonry, are visible and plain some distance down to a course line where their lines intersect. The total courses of masonry of the front pyramid, from ground to peak, are 26. From the peak of this one down to the intersection of the line of the second one counts 15 courses,—and, then, counting upward from this intersection to the peak of the second, there are 11 (eleven) courses. The number of courses from ground to peak of the second pyramid is 15.

Now the sum of the values of the letters in the name \aleph \aleph , is 26. This name is divided into *two parts*, by the *triangular space formed by the intersection of the two peaks*, the angle *pointing down*, of which two parts \aleph gives the number 15 while the \aleph gives 11 (eleven). Thus it is that reading by the courses of masonry, the first one reads the Great Name *Jehovah*,—while the courses broken by the intersecting lines meeting downward in an angle, read the same name divided into 10-5, and 6-5, or “*jod hé—vau hé*”,—these two parts of the name *connected together by the V shaped angle of the intersecting lines*. Please pay strict attention to this explanation. One feature, further, is to be carefully observed. The pyramids are so placed that *three* of their corner slope lines upward, are alone visible, *the fourth line being concealed from view*. Above the peak of the greater pyramid is a circle of great light (sun and moon) in a glory of rays, 9 rays of sun light, and 9 rays of moon light, which circle touches the peak of the pyramid. This frontispiece confirms the reading by the writer of the hieroglyph of Sinai, as will be shown.

Suppose *three men* stand together, each man being 113, the three would represent $113 \times 3 = 339$, *the measure over the Great*

Step. Suppose that in their measuring characters, they should raise over themselves, an arch from head to head,—the use of 339 would imply the semi-circular arch of 1065 as stated. Suppose, still further, that they should make use of initial and end letters, whose numbers should read the ratio 113 to 355. Would not this be proof conclusive of the use of this system of measuring?

As, therefore, the rainbow on Ararat was the token to Noah of the ratio of 20612 to 6561, and the *cubit* measures, so the “*Head*” is a token of the circle of 355 with its diameter of 113, in its form of extension to $355 \times 6 = 2130$;—as to which its semi-circle is $2\frac{1}{2}^{\circ}$, or 1065, or the *jod, vau, hé* of the Ineffable Name. The human “*head*,” the intellectual home or world, is a sphere, so that mystically it indicates the same thing, and to imply the measure numbers of the royal arch, this could be done by placing the eyes “*beneath an arch of hand*,” as in the case of King Arthur, or by cutting with the hand a line horizontally above the nose, to signify the cutting of that *crowning sphere* in halves,—token of 213,—1065,—678,—113 to 355. The same could be done by *crowning* the head.

To show how the like use has been hidden away in more modern times, and made still to crop out, purposely, by mysticism,—let us, for an example, refer to the story of Hasan el Bâsrah, in the Arabian Nights Entertainments. Anxious to find some means for rescuing his wife and children from the islands of Wâk-Wâk, “he (Hasan) went on *two* steps into the desert. After that, he proceeded along the bank of a river (of *water*) *two* steps further, and he found *two* young boys (twins) of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with talismans, and by the side of the rod was a cap of leather, the crown of which was composed of *three* triangular pieces, whereon were worked in steel, names and characters of seals. The rod and cap were *thrown upon the ground*, and the two boys were disputing and beating each other on account of them, so that *blood* flowed from them, while this said, None shall take the rod but I—and the other said, None shall take the rod but I. So Hasan interposed between them and disengaged them, each, from the other, and said to them, What is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers of the same father and mother, and our father was one of the great enchanters. He resided in a cavern in this *mountain*, and he died, leaving to us this *cap* and this *rod*; and my brother saith, None

shall take the rod but I—and I say, None shall take it but I. So judge between us, and deliver us, each from the other.— Therefore when Hasan heard their words, he said to them, What is the difference between the rod and the cap, and what is their value? For the rod, in appearance, is worth *six* jedees, and the cap is worth *three* jedees. They replied, Thou knowest not their virtues. And he said to them, What are their virtues? They answered him, In each of them there is a wonderful secret property; for the cap is worth the revenues of the Islands of Wák-Wák, with their districts, and the rod in like manner. So Hasan said to *one* of them, O, my son, by Allah, discover to me their secret properties. And he replied, O, uncle, verily their secret properties are extraordinary; for our father lived *one hundred and thirty five* years, applying himself to the contrivance of them until he finished them in the most perfect manner, ingrafted in them the secret virtues, made use of them for extraordinary services, designed upon them *the similitudes of the revolving firmament*, and dissolved, by their means, all talismanic charms; and when he had finished the contrivance of them, death, which every one must experience, overtook him. Now as to the cap, its secret property is this: that whosoever putteth it *on his head*, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth *on his head*. And as to the rod, this is its secret property: that whosoever possesseth it, he hath authority over *seven* tribes of the Jinn, and all of them will serve the rod." Hasan agrees to judge between them by test, they being of apparent equal strength and size (twins), by throwing a *stone*,—the one getting it first to take the rod. While they are in the race for it, he puts on the cap, to try its alleged virtues on their return. When they return he is invisible, and nowhere to be seen.—"So one called out to his brother and said to him, Where is the man who judgeth between us? And he answered, I see him not, nor know I whether he hath ascended to the highest heaven, or descended to the lowest earth. They searched for him and saw him not; and Hasan was standing in his place. Thereupon they reviled one another, and said, The rod and the cap are gone: they are neither mine nor thine; and our father said to us these very words; but we forgot what he told us."— Hasan, thus equipped with power of *salvation* (Joshua), returns into the city, and reports his find, *repeating* that the enchanter had made the charms: "He was an egregious enchanter: He persevered *one hundred and thirty five* years, until he skilfully made this rod and this cap." Here, evidently, is an astronomical figurative description. The *twin boys* are the sign *Gemini*, of the Circle of the Zodiac, to designate a point of departure in "*the revolving firmament*." They are *two men* children,—Hasan, *another man*, meets them, so that together they are *three*, or 2-1-3, the measure of the *head circle* on which the cap fits. When the cap is put on the character of the physical man disappears or vanishes for the ideal changed measuring character or office. The *ratio of measure* is to be found in the *number of years*, repeated, for by doing so there is given the placement

1—35

13—5;—

by which, we may see in this placement, so simply yet effectually contrived, the same trick of arrangement and separation of the same ratio, as brought out by the use of the *Woman in the Garden*, to set forth the ratio of 113 to 355. In this little key interpolated sketch of the story, we have familiar symbols and numbers, so much used in the Holy Books, as—*water*,—*blood*,—*a stone*, *a man*, *a circle and hemisphere and mountain*, etc., with appropriate fitting numbers for specific measuring use,—so that, the whole recital is one which is a collateral of value for the exhibition of the sacred system. The very old system, planted in the Orient, spread out there in the propagation of the mysteries, and descended through time in many channels and various ways;—being the same system taught to the crusaders, and by them brought into Europe,—our French Veteran being the authority for this statement.

As we are in the process of gently turning our kaleidoscope for shifting scenes,—always worked out by means of the same pieces, without change of place, though by description we are traveling over space and through time,—in our progress to Mt. Sinai, let us give a brief outlined sketch of two great leaders, subordinates of Moses, one of whom as his successor became the leader of the host of Israel, the leader of the great starry host circling round the vault of heaven. Moses great office lay in the establishment of the exact value in days of the lunar year, with the rites and ordinances prescribed thereon. His round of duty and function ceased at Nebo on Jordan, opposite the city of the Moon, Jericho. Thence under the leadership of Joshua, the host passed over the river of Light (the opposite limit to that in Egypt where in the *night* they passed the Stygian gulf), into the promised land of Canaan, which was to be parceled out among the 12 tribes, or solar months, sons of Jacob. There were only two of all the mighty exodus from Egypt who were to enter that land. These were Caleb the son of *Jephunneh*, and Joshua the son of *Nun*,—that is, *The Dog-son-of-the-female-dog*, and *The Savior,—the-son-of-the-Fish*, truly two remarkably curious names. To this Caleb was assigned, in the Promised Land, the city of *Kirjath-Arba*, in Hebron, in Mamre, in Canaan, which long before had been the dwelling of Abram (*Ab-Ra*, the sun measure). This word *Kirjath-Arba*, means *The-City-of-4*, and Volney, quoting Hor-Apollo, says:—"The Egyptians represent *the year* by *a quarter of an acre* ('the acre, divided into four, denotes the bissextile period of four years. The abbreviation of this figure of *a field* in four divisions is manifestly the letter *ha*, or *heth*, the seventh

in the Samaritan alphabet. In general, the letters of the alphabet are merely astronomical hieroglyphics; and it is for this reason that the mode of writing is from right to left, like the march of the stars). They denote a prophet by the image of a *dog*, because the *dog-star* (Anubis) by its rising gives note of the inundation." Abram lived in this city when Ishmael was born to him, and when Isaac was promised. When Ishmael was promised (that is, announced, *conceived*), he was 85 years old, or in his 86th year, and was 86 years old when the child was born,—just as he was 99 when Isaac was promised, and 100 when he was born. This is a noteworthy statement, for it connects the *days of birth* in the year, with the *years of age*, and with such a number as to give the period from conception to birth. Let the land of Canaan be taken as measured, for its circumference, after the sun circle, into 365 parts, and let these stand, interchangeably, for days, or years, as to each part. The number given of 85, if taken from 365 will leave 280, or the period from conception to birth, around this circle. Suppose, for the sake of example, that Abraham's birth-day was at the beginning of the 25th of December, then the 19th of March (by Gustav Seyffarth, the day of the crucifixion, or 14th Nisan, on a Thursday), or 85 days thereafter would be the anniversary of his conception, as by description, that of Ishmael and Isaac. The blotting out of three days, from this 19th March, by the figure of burial in the ground, or by a flood of water, or some type similar to this for the purpose, would carry this 19th March to the *vernal equinox*,—so as to belt around the zodiac. When Isaac is promised (conceived), Abraham was 99 years old, and was 100 when he was born, or on the same 25th day of December. This would imply *three* cycles of 33 years (the old Persian cycle), each, and then the lapse of 85 days to the same 19th of March; so that Abraham, and Ishmael and Isaac would all have the same anniversary days for conception and birth. And Isaac was circumcised the 8th day. Now, in this Canaan was the sun measuring city of *the year*, this Kirjath-Arba, the *City-of-4*, and $3\frac{1}{4} \times 91 = 91$ days, for each of the quarters thereof, or the *week year* of 364 days, with one whole day for the four quarters to make up the full solar year of 365 days. Make of this City-of-Four *four others*, similar, and, in like manner we will have designation of *four*

years of 365 days, each, with one whole day for its four quarters, to make up the bissextile correction (in which one sees that this is but a use of the mode of use of the Garden of Eden squares, as already set forth). Now the great Egyptian Sothic Cycle, was a period of 1460 years, to which a year was to be added by intercalation, to correct this cycle on the zodiac, which new period was marked by the rising of the Dog-Star (Sirius), or *Caleb*, heliacally in Egypt. But 1460 days answers in like manner for the small cycle of *four years*, in days, for $365 \times 4 = 1460$ days. Thus the Kirjath Arba of Caleb, the Dog, would answer as a measuring form for the *Sothic Cycle*, for the *bissextile correction*, as well as for working the *week year* in its number of 364 days, or 52 weeks. And this was the office of Caleb in Canaan,—he was the marker of this mode of sun measure. But to revert to the real fact as to Abraham, his birth-day was at the *fall equinox* (our 21 September), the, at that time, beginning of the year,—and this renders the marking of time a little more complex. Draw three circles one within the other, of 355, 360 and 365 days, respectively, and let the count in days of the greater be limited by the less. Then when 355, the lunar year is ended, to keep this place on the zodiac, *five days* on the next circle of 360 days, the calendar year, to its close, will have to go by *without count*,—and the same with the next, or 10 days in all, composed of two fives, called in ancient usage *epagomenai*. From 21 September, inclusive, count 85 days, to and including January 14th,—this would be the day of Isaac's promise. Then 10 days blotted out, would connect this date of conception with the *winter solstice*, or Christmas Day. From this last day, to the day of conception would be 355 days, from the day of conception to 21 September would be 280 days, on the full circle of 365 parts. From which it seems evident that the whole Ararat form of 355–360–365 was measured on the circle of the sun, in these various ways, and made a continuous running use of,—as, also, that Caleb the son of Jephunneh, with his Abram city of Kirjath-Arba, was part of the astronomical scheme and showing. What was said as to the intended double use of the 85 years of Abraham's life, to mark the period of 85 days on the circle of 365 parts, as well as years, is confirmed in Caleb's claim for his *inheritance* (equivalent to *birth-right*). He says:—"And now,

behold, the Lord hath kept me alive, as he said, these forty and five years, ever since the Lord spake this word unto Moses, while Israel wandered in the wilderness: and now, lo, I *am* this day four score and five (85) years old."

Now as to this matter let us change the form of the showing. Place a *tripod* with its three legs extended to form three equilateral triangles,—then the base or ground surface marked by the feet of the tripod will form the same triangle for its base. Let the measure of this triangular base be such that it will divide the circles, horizontally placed, of 2130, 2160 and 2190 into, each, three distinct parts,—each of those parts will be 710, 720, and 730, respectively,—as to which neglect the ciphers, and we will have 71, 72 and 73 for the values of the seggregations respectively. In place of the legs for the tripod, let its lines be represented by three *men*, and the same use can be supposed of them. Invert the tripod with its base of *three circles* so partitioned off by the triangle, so that the point shall rest upon the ground, and the whole structure be raised up toward heaven, thus *crowned* with its crowns of light, thus measured. Now extend the lengths of the legs of the tripod *upward*, until like circles shall bear extension—to *five* in place of *three* times these individual parts of 71, 72 and 73, and mark this new and horizontal extension by the inscription of a five pointed or blazing star. Then we will have extension to three circles of the values of 355 and 360 and 365 parts respectively, from those of 71, 72 and 73, each, or,—an inverted mountain, crowned with crowns of light, of the *lunar*, the *calendar* and the *solar* year, high up in the heavens,—and this is *the office of showing the manifestation of Joshua at Mount Sinai*:—that Joshua who became the leader of the host of starry Israel, across Jordan,—that Joshua who commanded the sun to stand still on Gibeon and the moon on Ajalon. To anticipate the actual work of the mystic descriptions must lessen the ability to intelligently notice the occulted meanings of the narratives of his history,—but this must be said:—The occulted and intended form of his name, becomes by a palpable showing

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which is seen to be the Great Name itself, separated evenly, or *balanced*, by the figure *ש*. This is the tripod crowned as stated,

which, in vertical section, as you look at it, is the Hebrew letter *W*,—and as such letter, used in the compound, the word thus framed becomes a modification of *jod*, *he*, *vau*, *he*, or *Jehovah*, to make it *Joshua*. The name as given in the text is

יהושע

wherein, guided by the points, the changed form as found in the Mount, and therein worked out, is the synonym. The work is *a transfiguration on the Mount*, the parties to the work being Jehovah, Moses and Joshua,—it being the prototype of the New Testament second edition of the same thing in vaguer description. He is first styled the *Son-of-Nun*, in this passage:—"When Moses entered the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses,—face to face—as a man speaketh unto his friend. And he turned again into the camp:—but his servant Joshua *The-Son-of-Nun*, departed not out of the tabernacle." The word *Nun*, is a determination of the new changed name, with its use. "*The Man-even-Jehovah measure*" was $113 \times 5 = 565 \times 10$. The new term is but a reiteration of the same measure in its concrete form of *N U N*, or 565, at once, as designating the *jod he vau he* of the new name, to show that the middle letter *balancing* the division of the letters, is to be disregarded, as affecting the measure,—in other words, it simply determines a new mode of use of the *Man-even-Jehovah measure*. All this will become clear in the description of "*The Lord descending on Sinai*." The diagram of Jehovah in His Dwelling was shown to be a circle divided by a five pointed star into five equal spaces of 355 each,—the diameter being 565,—(this *N U N*) or 56.5×10 , or Jehovah Himself, and as just shown, this diagram is the base of one of our crowning circles on Sinai, in this Joshua use,—as *Son of Nun*. The work all fits.

The use of the name Joshua in the text is an *enigma*, a *riddle*, a *sphinx*. Like Melchizedek he is introduced without genealogy or parentage. The first mention of it is when Moses commands Joshua to fight Amalek. He is then spoken of most obscurely considering the exalted office he is made to assume, viz: that whereas the leaders and people are made "*to stand afar off*," he is found *to be* in the very top of the Mount with Jehovah and

Moses *without going there*. The Lord said to Moses:—"Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel;"—(observe, 73, five times which is 365)—"and worship ye, *afar off*. * * And the Lord said unto Moses, Come *up to me* into the Mount, and *be* there. And Moses rose up,—and *his servant* Joshua; and Moses went up into the Mount of God (Alhim). And he said unto the elders, Tarry ye here for us, until *we* come again." The *transfiguration* takes place, and *then*, or *after that*, in the presence of the changed form of Jehovah meeting him face to face, in the tabernacle, this changed form is now named by Moses, "*Son of Nun*," or *Fish*, the prototype of Jesus. In the obscure mention of him he is called merely a *young man*, about the camp. He is spoken of as a man, and called the *servant* or *minister* of Moses,—yet the actual word given (Ex. 24, 13,) is משרתו, or *M'shāratho*, where the word *may be* feminine signifying "*his female minister*," from certain mysteries in the context. The first indication of him, however, is in the use of a *substantive*, an *attribute of Jehovah*, in Exodus 14, 13, where Moses says:—"Stand still and see the *Salvation* of the Lord," where the word is יְשׁוּעָה (*sic*), again a feminine noun, *ath J'shuath*. The small values of this word give the sum of 26, which is the values of the letters *jod, hé var hé*, of Jehovah's name;—so, that, it is not alone as an *attribute* but as the *equivalent* of the Name that the word is used;—as if he had said:—"And see Jehovah—Jehovah!" which identical use does, in fact, shadow forth the double use of the name, to work out the *measuring use of the Name at Sinai*, as will be more fully shown.

LINES

Composed and Inscribed to Bro. T. S. Parvin, of Iowa.

BY ROB MORRIS, POET LAUREATE.

Brace up, old Hero, for the coming trial!
Upon life's stricken field you've battled long;
With many a blow, 'neath many harsh denial,
You've won your fame, your record true and strong;
Brace up, no shrinking now!

Soon the decisive moment long awaited;
The evening shadows closing on the field;
Your life, for other lives so consecrated,
Has He not made Himself your arm and shield?
Brace up, no shrinking now!

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CABBALAH—No. XI.

Just as the outline measures of the Great Pyramid of Egypt are held veiled under the word expression *Shem Ham and Japhet*, so, the key check measuring numbers of Mount Sinai are held veiled by the word name *I Am That I Am*.

Mount Sinai is to be derived as a modified form of *Ararat*, which has been shown to rest for its base upon the Garden of Eden square multiplied by 4, for one form,—or upon that square itself when its side is taken as 12 twice taken, or 12—21; where 12 and its reverse 21 are found in the *turning* of the flaming sword, which is *cherebv*, or 210,—the word differently pointed being *Horeb*, the name of one of the mountains of which Mount Sinai was composed, and as to the numbers of which the cipher may be disregarded.

The modification is as follows:—As said, the measuring number 6561 raised from the center of the Garden to form Ararat as 1656 (and read downward to form 6561), is so formed of component parts that one of them is made to embrace the 600 years of the generations of Noah raised high up to the surface of the Flood, to signify the figurative use of the flood part of the story as a mode of correction of a circle of 600 years to conform to a proper point on the outer circle of the Zodiac, by the blotting out of 150 days—Thus the use of this 600 as a number is to make a circle of light in the heavens, under the designation of *years*,—and the number rests on for its support, or is a part of the 1656 from Adam, in the Gar-

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den. Deduct this 600 from that of which it forms a part and we have $1656 - 600 = 1056$, or separated, the numbers 10 and 5 and 6, which are the letters *jod* and *hé* and *vav* of Jehovah's name,—now changed in order from *jod* and *vav* and *hé* to *jod* and *hé* and *vav*,—by which as is seen a permutation, or T'mura, has been worked on the letters in their rearrangement agreeably to Halevi in Cosri. This new form of numbers of Ararat, as 6—5—10, composes the name *Sinai*, and is purposed to designate that mountain. Draw a slope line of a mountain whose value shown, say, by the numbers of courses of masonry will be 1056, upward to a vertex at the number 6 and let the opposite slope line descend having the same numbers,—then the numbers up and down the mountain will read 1056501. This will be Mount Sinai. Prolong these slope lines upward indefinitely, for the upper extension of the 600 of Noah, and in this pattern with its inverted mountain lines we will have the outlined use made of the measures of Ararat to form the diagram for the exhibitions of Sinai,—as will be seen further on. And thus, as has been said, the successive narratives are really but modified uses of *one typical form*, apart from, and having nothing to do with space and time. Ararat and Sinai are forms of one and the same type,—the base-factor on which they are constructed being the Garden of Eden square, which in turn is the square form of *the first day*.

So, also, the word *water*, and its number uses, is made to have a common typical office, out of which measures of the same two mountains are made to spring. For:—from the center of the Garden *four* rivers are described as flowing, necessarily of *water*. The word *water* is מים , whose characterizing digits are 4 and 1 and 4, or together 414,—and this is seen to be merely a rearrangement of the numbers of the name Adam, or 144, out of which, or by means of which, the Garden itself was formed. There being *four* of *water*, for the four rivers, then 414×4 will give us 1656, or the measure from this center of the Garden to the Flood,—and the figure of these rivers is raised for the very purpose of affording a mode of showing that the 1656 is in essential relation with Adam and the center of the Garden. Just as we have this use so likewise and indeed the use of *water* affords an origin for the proceedings at Sinai. Let us go over the figurative ground of the story:—As has been said the name *Pharoah* has the value of 355,

or the number of days of the lunar year. But there were two values used for this year, the other being of 354 days;—the true and exact measure laying between these whole numbers. These two values were *initial* to other values. We have, first, the form 355, 360, 365 where it ends in the solar year of 365 days. But there was a *week solar year* of 364 days, of 52 weeks, and this sprung from the initial 354, after a like form as 354, 359, 364. And in these we see a use of the *Kirjath Arba*, or *City-of-4* of Caleb. As the cycles of the year were gods,—so the human monarch had the earthly designation of such godhead,—and the royalty of the heavens was borrowed as a fitting diadem for the earthly ruling house;—just as the triple crown, the imitation of the three crowns of light already described, adorns the head of the Pope. So, while Pharoah was the representative of the male form of these year cycles, "*Pharoah's daughter*" was the fitting representative of the female form thereof,—and so we have under the designation of "*Pharoah's daughter*" the female lunar year of the circle of 354 days. And this was the personage who while engaged about bathing in the *water* (414) of the Nile river discovered, *named*, and *adopted* Moses as her child. The Greek word *Neilos* had the value of 365, and the river was that of the sun or of the year,—and thus any one can see how fitting the preparation was under this explanation for the entrance on the scene of Moses, whose office it was to work out and monument the exact value of the lunar year at Sinai. Moses is represented as being the (*man*, 144) child of a Hebrew *woman*. We now know the figurative uses of the words *man* and *woman*. The word for "*Hebrew*" holds in itself the derivative designation of "*division of the heavens*,"—and as an embracing figure of these Moses is placed in an ark of *reeds*, or *measures*, in the waters of the river of Osiris and Isis, or the sun and the moon. The child was carried to Pharoah's daughter, who said: "He shall be called '*Moses*' because he was *extracted out of the water*" As said, *water* is 414, and if we divide this number by 12, we will have $\frac{414}{12}=345$, *which is, in fact, the name Moses*,—for the name is מֹשֶׁה, the sum of the value of the letters of which are 345. Hence we have a similar figurative use of *water* as to both mountains to in part initiate their measuring uses. It is then stated that she *adopted him as her son*. For consanguinity the child must partake of the nature of the mother, and hence the term *adoption* indicates some change

in the quality of Moses to become this son of royalty, or Pharoah's daughter. In what did the royalty consist? Why, in this story it consisted in the divine royalty of the circle of the lunar year of 354 days,—and, so, to work this adoption the numbers of Moses' name, of 345, had to have the permissive change to 354, to become of *one flesh* with his mother ;—and this was the *adoption* intended. In all this laying out the grounds on which to base the future life history of the man, we become to some extent fore-advised and prepared for the ultimate developments at the Mount. Place the three letters of the name Moses so that each one thereof shall stand at the point of a triangle (it may be that of the Pythagorean right angled triangle), and as numbers they can be read as 345 or 354 or 435, to accommodate to the changes desired by permutation.

And as to this subject of permutation,—the alleged miracle of changing *water* into *blood* by pouring water onto the *ground*, is an instance, worked in the following manner :—The word for *ground*, is *Adamah*, which as a derivation from the word Adam may be used as that word. (By the rules of Caballah it is permissible to drop the final *hé*). The word Adam for *ground* is the number 144. The word for *water* is *mim*, with the numbers 414 as said. If now *water* be poured upon the ground it will sink through the sand and disappear, so that thus the word 414 will *disappear* and now the *ground*, or the word Adam, or 144 in place of 414, becomes visible. But if you read 144 *in the reverse*, the letter reading may become *dâmi*, דמי or 441, which last word is, by translation, *bloods*, as for instance “the *bloods* of thy brother” in Genesis. It stands as a professed miracle, but was, as a truth, only intended to work out the permutation of numbers for measuring purposes,—and is the prototype of the like miracle set forth in the New Testament, viz., that of changing *water* into *wine* (the *bloods* of the grape) at the marriage feast of *Cana* in Galilee. The Name “*Cana*” being from our Hebrew קנה, *a measure*, and “Galilee” from גליל, *a circle*.

Having premised thus much,—for the remainder of this article quotation shall be made from a MSS on this subject, as follows :—

The principal characteristic use of the name Jehovah was to make use of its numbers to obtain *the exact measure in days* of the lunar year, as the knowable manifestation of the Unknowable Deity, or the Ain Soph.

But we can ask ourselves :—Who was this Jehovah whose dwelling was thus prepared by Moses? It is true, as he describes himself, that he was the *Sacr*, or the originator of all physical life, under the symbol of Priapus, but he was also more specialized, and the especial problem of the name was worked out in the elaborate picture, or series of pictures, embracing the birth of Moses, and the closing scenes of Mount Sinai. Moses was a man (113) child, whose name was given him as a token of his essence, that is, of his *being taken out of the water*, and so that the name should be adaptable to a new birth, viz., the becoming son of Pharoah's daughter *by adoption*. Pharoah, as said, was 355, the source of one form of year periods, viz., 355, 360, 365, and Pharoah's daughter was the source, in 354, of the feminine or gestative form of the same, viz., 354, 359, 364. Moses came into this royal Pharoah time of the moon family, of 355 and 354, *by adoption*. The name of Moses is מֹשֶׁה, whose sum in numbers is 345, which numbers read as placed each one letter thereof at the point of a triangle, and the triangle in the bound of a circle, can be made to take the form, or order, of 354, or this same feminine year; and hence the change for special birth, as by adoption, by the daughter, 354, of Pharoah, 355. As a *man* he was 113, and as a descendant of Eve he was the derivative from *Hauvah*, or '*Eva*', that is חַוָּה, or 565, the female part of the Great Name,—which is 113×5. In the process of adoption the new child had to partake of the nature or quality of the mother. The mother was 354, the new child, or Moses, was 345, the adoption then could take place by the change of 345 to 354,—the figurative mode of change simply exhibiting one of the numberless ways of indicating permutation. His adoption after such fashion by Pharoah's daughter was indicative of a working out of the derivative lunar year, 354, by the change of the position of the numbers 3, 4, 5, geometrical indication on a right angle triangle of the Pythagorean problem, to 354, a lunar year time measure. His ark was a bundle of reeds or measures, of lesser and greater lengths, twisted and woven into each other; which ark floated in the waters of Neilos, 365, which was the old Eridanus, or Semitic Jordan,—sometimes called Light. Lot, the nephew of Abraham, looked down upon the fertile banks, fringed with verdure and the *water lily*, as much prized for its symbol by the Jews as the Egyptians, through which the Jordan flowed down into the salt sea, and saw “that it was well watered everywhere, even as

the Garden of Jehovah, *as the land of Egypt*," by the Nile. Thus he made the comparison of the two rivers and a designation of the Nile as the river of Jehovah. By the salt sea was Sodom, and Lot replenished the earth through self-fructification by means of his own flesh ; and this was a hidden symbol of the water lily, or lotus, in the water.

Having, however, premised thus much, then a part, and one of the most important parts, of the details of the various pictures of the entire panorama of the events of Sinai, was the establishment and preservation by multitudinous and varying checks of a geometrical figure, specialized by a series of number values. We will give the results here and afterward a sketch of the means of arriving at them.

Upon the lines of Sinai taken as extending up toward heaven, were certain numbers designating on these lines the name of the mountain. On the peak of Sinai rested an inverted ideal mountain, its base resting in heaven. The outlines of the two similitudes were marked by special numbers making words of description, and one especial reading of these made a play on the reading of the letters or numbers of the Ineffable Name,—forward and backward,—as 10—5—6—5—01, or Jehovah—havoheJ, or יהוה. The many checks upon these numbers to preserve them from loss, and in order, indicated by such various modes of permitted arrangement, it is wonderful to consider. The object of the use of these particular numbers was to obtain the result of their application upon a geometrical diagram. Under the Cabbalistic law of *T'mura*, or of "Separation and Reuniting," the order of the numbers was changed from 1056501 to 5011506. It will be found that the 5011506 expresses the value of the diagonal of a square whose side is numerically 354.3670548; that is, the square root of twice the square of the last number will be 5011506. The significance of the number value of the side of this square is, more than all else, the object of the narrative of the proceedings about Sinai, and it is this :—

The synodic lunar month, or that wherein the-moon comes again into conjunction with the sun, has

$$29.5305879 + \text{days.}$$

The lunar year of 12 of such months, has

$$354.3670548 + \text{days,}$$

or the side of our resultant Sinai square.

Thus,—on the foundation of the simple story of the Hebrew boy, and his experience as *a man*, 113, with Jehovah on Mount Sinai, there is worked out with great care, *the exact astronomical value of the lunar year*. Jehovah and Moses in the working of the pictures become but changes on a common number, in this way, viz., that while Moses is to be known by 345, Jehovah assumes the value to himself under the title “*I Am That I Am*” of 543, or the reverse of 345. Jehovah was the genius, *par excellence*, of the lunar year, because in one, and the most emphasized of his manifestations, this of Mount Sinai, he denotes *the exact time of that year in the natural measure of days*. In another of his manifestations he was *Sacr*, as he asserts himself. Thus we mark the common use in this name of a symbol for *geometry*, for *time*, and for *generative* processes.

The Biblical narrative of Moses and his proceedings at Mount Sinai interpreted as a mode of Art-Speech.

The Hebrew name Moses was more than all else *a number word*, although composed of letters of pictorial significance, *M* being the picture of *water*, *Sh* the picture of *a bush* and *of fire*, and *h* the representative by Cabbalah of the *womb*. The word is *M sh h*, משה, whose digits run 4, 3, 5, the sum of the values of the letters being 345, the sum of the digits of which is 12. As seen, the digit numbers are those least numbers which applied on the lines of a right angle triangle, then, their squares work out exactly, in numbers the process and results of the theorem of what is called the Pythagorean problem, or the 47th problem of Euclid.

By tradition, *IO*, or *Ino*, the daughter of Luna, saved Bacchus out of the waters of the Nile, and in like manner Pharaoh's daughter, that is, again, the daughter of Luna, saved Moses out of the same waters. By the Egyptian scheme of the divisions of the heavens (that is Hebron, חֶבְרוֹן) this celestial circle was divided into 144 parts (Seyffarth). The same circle also measured the 24 hours of the day, divided into 12 of day and 12 of night, and the 12 of night were those over which the moon reigned, whose nightly arc also measured the semi-circle of the heavens as to the month by 14 stations, or two phases of the moon of 7 spaces each.

It will be shown hereafter that the Garden of Eden was constructed out of the number 144, which is the Hebrew proper name Adam, אִדָּם, or the square of 12. By old tradition this was a

most beautiful place, surrounded by *water*, or a sea, having four rivers running into it from the center of the Garden, towards the North, the South, the East and the West. The Hebrew word for *water* is *mim* מִיִּם, whose characterizing digits are in order 414;—by which it is seen that the order of the numbers to form the word *water* is but a change made upon the digit numbers of the word ADM, or 144. In fact if the numbers 144 are placed on a triangle or on the bound of a circle representing the circle of the heaven, or the boundary of Eden, it may be read as 414, or the water of the encircling firmament.

Take such a circle with such a reading and divide it by 12, the quotient, for each space, will be 345, or the Hebrew word *M-sh-h*, or Moses, מֹשֶׁה, in the sum of its letters;—which by change, for each, may give 354, or a great circle of 12 such years. Now the fact is that the waters in which the finding of Moses was located, was *Neilos*, or 365, which notoriously was the *river of time*. As to him, it is said in the 10th verse of the second chapter of Exodus;—“And the child grew and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses: and she said,—‘because I *drew him out of the water*.’” To become her son he had in some sort or way to partake of her substance, and as she was 354, he became her son by the simple change of his own numbers 345 into 354, whereby he became a *time measure*, which was his great office. Of Moses it was said that he was learned in all the learning of the Egyptians, and by some he was called Hermes. By old tradition the scene of his birth and education was *under the Great Egyptian Pyramid*, which was called Light, the same with the land of Ur (AUR, Light) from whence Abram. As to this Bryant says:—“I make no doubt but in the town of Geeza,” where are the pyramids, “we see the remains of the ancient Goshen,”—that the principal city was Caer-Cush-Aur,—“the Arabian city of Aur,” אֹר, Light,—that the land of Goshen was an “Arabian Nome,”—that as the subjected shepherds increased in numbers they were employed by Amenophis in the stone quarries on the east side of the Nile, Mokkatan, and were granted a retreat in the city of Abaris, which “city is no other than Ur, or Aur, which signifies *Light*, and *fire*” (Bryant’s Ancient Mythology, Vol. 6, p. 114). The learning of the Egyptians was contained in the Great Pyramid, the Palace of the judge of the dead, on the Western, or sepulchral side of the Nile. “Again having crossed these waters and having entered the

great judgment hall (the Hebrew place Dan, דן, *judgment*, anciently Laisch, at the springs of the Jordan, Eridanus) the deceased stands before Osiris (the heavenly Pharoah) seated upon a throne having 9 steps. Here he answers the interrogatories of the 42 judges by the aid of Horus the Redeemer." Moses was a figure of the learning embodied in the Great Pyramid, and his life history, and the proceedings from the exodus to Sinai, and to Mount Abarim, the relief city of Abaris over again, that is, Mount Nebo, or the wisdom of Hermes, his final stopping place opposite to ירח, (the moon), was but a mode of Art-Speech, setting forth the sum of this learning. On it was founded a basis governing the outward ritual of a religious system, none the less important because it was obscure. The modern church rests upon the same foundation in the astronomical tables founded on what is called the Metonic Cycle;—as to which see Bishop Brownell's Book of Common Prayer and Ferguson's Astronomy. The workings of this Metonic Cycle are really very old, and are to be found in the Great Pyramid. They were borrowed by the Greeks, who never gave credit to the source from whence they obtained them. They were by far older than the Pyramid, and belonged apparently to the primeval Semitic stock from whence all learning, both alphabet, numbers, geometry and astronomy.

Let us now elaborate a Moses use of the name Jehovah to obtain among many others, a measure of time.

(a) Let us first indicate a mode of *the squares of numbers*, taken from Thomas Taylor's Arithmetic, wherein the detail of process of composing the squares of numbers *by addition* is set forth, thus:—

$$\begin{array}{ccccccc}
 & & & 3 & & & \\
 & & 2 & & 2 & & 2 \\
 & 1 & & 1 & & 1 & & 1
 \end{array}$$

Here we have the pyramidal forms of 121,—12321, and so on, suggestive of a pyramid in construction. The addition of the numbers of any series yields a sum which is the square of the vertex number thereof, as $1+2+1=4$, which is the square of 2. Thus, this pyramid use, by shape, becomes a numerical mode of obtaining the squares of numbers. By the Pythagorean philosophy the expression of *the all* was contained in the first four numbers, the sum of

which is 10, the sacred *jod* of the Hebrews, the picture of the circle with its diameter line, the parts of the ansated cross, the generative source, and so on.

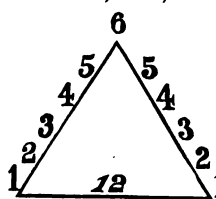
THE MOUNTAIN OF GOD OR ELOHIM.

(b). To commence the interpretation of our picture-panorama we will quote a use of the God-word Elohim, 'from Cabbalah. Ginsburg, in his Cabbalah, page 12, as to the origin of the *Sephiroth*, the substance of the Archetypal Man, quoting, says :—"The prophet Elias having learned in the heavenly college the profound mystery and true import of the words in Isaiah, xi, 25, 26, 'To whom will ye liken me and shall I be equal? saith the Holy One. Lift up your eyes on high and behold *who* (מי) hath created *these* (אלה) things,'—revealed to R. Simon Ben Jochai that God in his absolute nature is unknown and is incomprehensible, and hence, in a certain sense, non-existent; that this *who* (מי, unknown subject) had to become active and creative, to demonstrate his existence, and that it is only by *these* (אלה) works of creation that He made Himself known to us. It is, therefore, the combination of the unknown *who* (מי) with *these* אלה visible, these works, that showed Him to be God, that is, אלה-ים. Elohim, which is produced by מי transposed, i.e., ים for מי, and united with אלה." That is, Elohim (God) אלה-ים made these (*Sephiroth*). But the Hebrew *Sephiroth* means *numbers*, and numbers can be made to represent the properties of all things; therefore, the power and force of the name Elohim by numerical use to be made of it in various ways,—its first manifestation being that of 31415, circumference of a circle whose diameter is *One*. This passage from Cabbalah not only gives us authority for, but an illustration of, the changes of the order of arrangement of letters in a word to form combinations of numbers, and the pictures or chiffres out of which they are made to spring.

From this authority let us take a use of the Hebrew God-word Elohim (God) divided in the same component parts as above, namely, אלה-ים. This word has its radical as אלה, *alh*, composed of אל, *al*, or *el*, male, and ה, *he*, female; to which the plural suffix ים, *im*, is added to make the full word or name אלהים.

Elohim, or *Alhim*, that is, God. The sum value of the letters of אלה, *alh*, is 36, and the running values of ים, *im* the plural suffix, are 0401; and for the separations of the word we have 0401-36. Multiply 0401 by 36 and we have 144-36; or the use of the numbers of the God-word to produce the expression of the square of 12 and of 6. Let this be so, and let us use these expressions on a pyramidal form as suggested in (a). Let the 36 as the square of 6 rest upon the side of a square base, so that the side will be 12 and the area of the base 144. This is at once the type of the Garden of Eden and the Great Pyramid, as is fully shown in these writings. The numbers making 36, are, as in (a), to make the pyramid super-structure, and, as it is presentable in this diagram:—

Here is a vertical section of a mountain with a base side of 12, and a base whose area is 144, whose pyramidal height is made out of, to show them, those numbers which added give the square of 6, or 36, our *Alh*, or אלה. From this use of these numbers 144-36, thus derived, this diagram may be called a picture of “The Mountain of God,” or “The Mountain of Elohim.”



THE MOUNTAIN OF ELOHIM EVEN HOREB.

(c). Add the numbers up one side of this mountain, ($1+2+3+4+5+6=21$), and as their sum we have 21, the reverse of 12, the measure of the base; and it is out of these numbers that the measure of the diameter of the original semi-sphere from whence the Great Pyramid (Part I) is grouped as 12212, which is the sum of 6561 and 5651. Add the numbers of the other side together and we likewise have 21, the reverse of 12. Thus the sum of the two sides is 42, indeed by Cabbalah a great god-number, and the number of the 42 judges in the palace of the dead, the Great Pyramid, the home of Hermes or Moses (as to the peculiar mode of trial of the dead by questions of architectural construction, consult an address of Mr. W. R. Cooper, entitled “Egypt and the Pentateuch”). This mountain then can likewise be constructed out of the use of the simple numbers 1 and 2, to form 12 and 21, with the segregation of numbers thereof; and thus out of the Hebrew word AB, אב, or 1, 2, which word *Ab* is “Father.”

Now take the word *Horeb*, חֶרֶב, and we find that the sum of the values of its letters is $8+200+2=210$. This is the same word with *cherebu*, חֶרֶב, that "*flaming sword*" which was turned every way at the entrance of the Garden of Eden,—the "*turning*" being given to show the reverse use of 12, as 21. In this word the cipher may be disregarded, and by the digits we have 1 and 2, to be used as 12 or 21, *the sword word*, of 12, applying itself *in all directions*, by its turning, by simple reversal of its numbers or edge. This word Horeb is a check word, of the same numbers, under another form, under another name. That is, we might say, as to this use of this picture construction,—

"The Mount of God, which is *Horeb*."

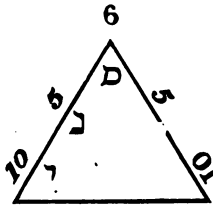
In Exodus, chap. iii, verse 1, we find:—"Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert and came to *The Mountain of God even Horeb*, and the angel of Jehovah appeared unto him *in a flame of fire*, out of the midst of a bush."

MOUNT ELOHIM, "EVEN HOREB," WAS SINAI.

(d). In verse 12, of the same chapter, it is said by Jehovah:—"Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt ye shall serve God upon this mountain." This "*Mountain of God even Horeb*," then, was Mount Sinai. Therefore, we have here the embracement of "*The Mountain of God (Elohim) even Horeb*" and Mount Sinai, as that of one and the same mountain under different names. The reason of this is that the numbers composing the name of one mountain, may serve, by a changed use, to compose the name of another, thus working a system of checks.

HOW MOUNT ELOHIM EVEN HOREB BECOMES SINAI.

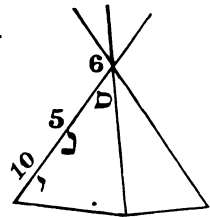
(e). By the old Pythagorean method all numbers are made to issue from the first four, viz., 1, 2, 3 and 4, because the sum of these is 10, the Holy number, from whence originated all the remaining digits. Let us change the numbers up the lines of the Mount of Elohim, or God, by the substitution of 10 for 1, 2, 3 and




4 of our 1, 2 3, 4 5 and 6. By this we have worked the change shown in the diagram, so that for the order 123456, we may have 10-5,6, as shown. But these numbers indicate Hebrew letters, viz., *samech*, *nun* and *jod*, or, together, סנ׳, and make the word *Sinai* (defection for ס׳ינ׳), so that by this process the name of Mount Elohim and Horeb becomes changed to that of Sinai,—for the sum of 10 and 6 and 5 is 21, just as is that of 1, 2, 3, 4, 5 and 6, only that we have here the use of the cipher, or 0, in making the addition.

These mountains in one are the Mountains of Jehovah, or that on which Jehovah became manifest in a *bush of fire*.

(f). Let us now change the shape used to another so as to present the three-corner slope lines of a pyramid, or a mountain, the fourth line remaining out of view or concealed, giving the same value for every one of the lines up the mountain. In so doing, continue these corner lines up to and beyond the vertex of the mountain. So we will have by diagram or picture:—

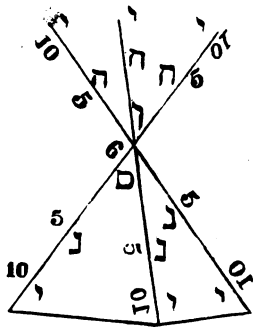


Here, in the lines extended beyond the top, we have the figure  This is *the shape of a bush* springing out of the ground. This shape is also that of the letter *shin*, or the Hebrew *S*, or *Sh*, from the Egyptian *papyrus*, whose characteristic or digit value is 3, a great fundamental number, being the root of 9, 81, and 6561. As a letter, or picture, it was esteemed as the symbol of *fire* or *flame*. This form of a mountain emitting from its top *three rays* into the heaven, can be seen in the picture of St. Michael's Mount, and also in that of Stonehenge, in Hargrave Jennings's Rosicrucians. Let it be noticed that for the letters of Sinai as numbered on the side of the mountain (or 10 for the letter *jod*, for the letter *nun* the number 5 digit of 50, and for the letter *samech*, or 6, the digit of 60) we can place another set of letters corresponding to the same in digit value, thus:—

י	ה	ו	ה	י
10	5	6	5	01
י	נ	ס	נ	י

and in doing this, we find that the other set of letters, corresponding by number indications, partly the same, and partly of a lower order, with those of the word Sinai, composes the great god word *Jehovah*, read either way, from right to left, or from left to right.

Extend the slope lines of Mount Sinai so constructed upward, continuing them so as to form an inverted mountain or pyramid. On the lines so extended place like numbers, in the same order, with those on the lines of Sinai, and then place the letters of the word *Jehovah* on the upper lines to correspond with the numbers, thus :—



The effect of this is that in the lines of Sinai projected upward to form a mountain inverted, or so as to picture our *bush* or *flame of fire*, we have by use of the same numbers as designated on the lines of the mountain of God, of Horeb and of Sinai, by simple change of letters to correspond with the same index numbers or digits, the word *Jehovah*, as of one descending on the mount; which word appears to us on the lines thereof, as on those of a bush, so that the lines of the bush enter into the composition of the name as the Hebrew letter *Sh*, or ש, the symbol of fire. Combine this letter with the name יהוה, or *jod hé var hé*, thus composed on its lines, and we have the word name

יה-ש-יה

or *J'hoshua*, the leader of the hosts after Moses, and in contrast with him the symbol of the Sun. It is a scheme of *transfiguration*, by which the spiritual *Jehovah* enters into, becomes, and forms a man, so that as the word *Jehovah* is from 565 as 56.5×10 , and 565 is the word נון, *Nun*, or fish, as well as הוה, *Houva* or *Eva*, the female part of the Great Name,—and as this New Name *J'hoshua*, is framed from and constructed from the same Great Name, therefore it is said of this name so springing from transfiguration, that it was from *Nun*, and hence the term *J'hoshua the son of Nun*, which indeed was the same as *Jesus the son of a Fish*, and the very essential foundation of the New Testament Dispensation, agreeably to the Four Gospels. The narrative of the transfiguration of the Gospels is but the changed form of repeating the same substance borrowed from its prototype of Mount Sinai.

This Sinai inverted is the Mountain of the Lord Jehovah, having its base in the heaven. Another form of a like mountain was that on which Abraham was made by narration to offer his son Isaac; where the words *Isaac-Elohim-Jireh* connect themselves with the words the *Mountain Jehovah Jireh*. On this last, by the use of the *four* lines instead of *three* for the outlines of the mountain, the *bush* is changed into "*a thicket*:"—and as to this, on one of the faces of the cube used with the *T'philin* is the letter *Sh* or *ש* with *three* prongs, while on another face the same letter has *four* prongs. This also is a picture of *a measure of time*, and by use of the name Isaac we may find a square whose side is $19.085317+$ with an area of 364.242256 , or the luni-solar year of 364 days, with a decimal such that if one day be added by the mode of Kirjath-Arba, or the *City-of-4*, already explained, we will have $365.242256+$, or the time value in days of the tropical solar year. "The *ש* of the *T'philin* is a decree of Moses from Sinai." (Zohar).

But we have others, and with what has been said, the most conclusive checks to prove that we are making a right use of the words and their numbers, with the modes of using them, as follows:—

The numbers of the name Moses are those of *I Am That I Am*, so that the names Moses and Jehovah become at one and in numerical harmony with each other,—and also so that the three names Moses, Jehovah, and J'hoshua, are but forms of one and the same showing in the Sinai figure.

(g) (1). The word Moses is מֹשֶׁה, and the values of the sum of its letters is 345, as already said. Add the values or numbers upward on each of the two outside lines of our mountain of Sinai and we will have $10+5+6=21$ for the one side, and the same result for the other distinctive side. On the middle line we have the numbers 10 and 5, which we can read as 105, or its reverse, 501, and this last use as a hinting indication, or "*râmaz*," is justified by the result. Add these sums together and we have $21+501+21$, making a total sum of 543, or the value of Moses' name *reversed*, or the use of his name *read backward*. From this it is true that if we take these numbers viz., 345 and 543, for names of persons, then it might be said that the front or *face* of the first could only correspond in order, position, or arrangement with the *back* of the other or second, and that to see the last the first could not, as a

matter of consequence, see the *face* of the second but only his *back*, a kind of riddle of expression only to denote the *reverse order* in which the numbers are found to stand by the operation of producing them. And thus it is that the name of Moses in the sum of its letters reversed, as 543 for 345, gives in the number 543 a value, which by separation into 21, 501, and 21, and again from thence into the original from whence these were made up, as stated, will apply to the values of the lines of all these mountains:—so that all of them successively are but simple developments out of uses of the numbers of one name,—in this instance *jod*, and *he*, and *vau*. But (2). To show that the use in (1) is almost conclusively true:—still keeping up the system of checks upon the work, we have the following:—In the third chapter of Exodus, in the 13th and 14th verses, it is said:—“And Moses said unto God, behold I come unto the children of Israel and shall say unto them The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses

I Am That I Am ”

The Hebrew words for this expression are *ahiyé asher ahiyé*, and in the values of the sums of their letters stand thus:—

אהיה	אשר	אהיה
21	501	21

or the very combination of the very check numbers which we have found, and have been using on this mountain problem. This being his name, the sum of the values composing it, or 21, 501, 21, is 543, or simply a use of the digit numbers in the name of Moses, or again, those of the sum of the values of the letters of his name, but now so ordered that the name of 345 is reversed, and reads 543. There is reference to this fact in the 33d chapter of Exodus, for it is there said:—“And the Lord, Jehovah, said unto Moses, I know thee by thy name, thou canst not see my face, thou shalt see my back; but my face shall not be seen.” In other uses of the numbers they saw each other *face to face*.—the notable instance being that already quoted, viz., within the tabernacle, over the mercy seat, between the meeting of the wings of the cherubim, where *J'hoshua* was found to be without going there, or as the expression of Jehovah coming down on to the mount transferred, for whatever was de-

signed by the figure, to the interior of the tabernacle. Now, as this last proceeding at this place was to denote the value of the lunar year of 354 days, this meeting of these two *face to face*, denoted the change of expression of these values from 345—543 wherein they could not see each other, thus to another form by changing the position of the number 3, so as to make the numbers read 453—354, wherein the reading of the numbers outward from the center is that of *the lunar year*, and the *faces* of the expression are toward each other. It is strange that if we add 345 to 543 we have 888, which was the Gnostic cabbalistic value of the name of Christ, who was this J'hoshua or simply Joshua.

The names of all these mountains, then, spring from the use of one set of numbers, viz.,—*Jod*, and *Hè*, and *Vav*, or 10, and 5, and 6.

(h). Thus we see that all these mountains and all these names, as Moses, Jehovah, Joshua, Sinai, I Am That I Am, and so on, are grouped around and are checks upon the preservation and use of one set of number values, the essential numbers of the name Jehovah, which belong to our measuring ratio 113 to 355, which number values grow out of the letters *jod*, and *hé*, and *vav*, or the 10 and 5 and 6 of that name, agreeably to the general suggestion of Halevi of Cosri; which letters and combination we may place at the highest post of honor of use, because designative of the greatest name, viz., Jehovah, but so arranged on the lines of the burning bush, as to make use of the letter *hé* a second time, and attract to the name the repetition of this letter, that is to take this form, viz.,

י	ה	ו	ה	י
10	5	6	5	01

so as to read the full name Jehovah in the combination

Jehovah—havohef.

The chief end of all this system of number checks was to *preserve in perpetuity the exact value of the lunar year* in the natural measure of days and parts thereof.

(i). But it may be stated:—such a series of checks in coördinating uses is very much like those made use of in what is called double-entry bookkeeping, and should be for like purpose, viz., for absolute security, so long as the record itself should last, for the

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preservation of some statement of very great value indeed. In this case this play and check upon these numbers was an absurdity unless it had some worthy and definite object in view. It had such an object, and that was the preservation of the exact astronomical measure of the lunar year in days.

(1). Goldzieher (Mythology among the Hebrews) says:—"What was the antiquity of this lunar year worship (as of a god) among the Hebrews is testified, as has been known, by the part played by *Mount Sinai* in the Hebrew religion. For this geographical name is doubtless related to *Sin* one of the Semitic names for *the moon*. The mountain must in ancient times have been consecrated to the moon." And, also, Fuerst says in his "Dictionary":—"Sinai: perhaps from Sin, *moon*, among the Zabeans (star worshippers) i. e., *dedicated to the moon*." Now the lord of this mountain was *Jehovah*, or rather *he was* the mountain, because its title was composed out of the numbers of his name, as stated,—all which is an additional determinative of the fact to be shown, that the scheme was a use of the measure of that year which was personified as the very god himself whose number name is being used.

(2). The synodic lunar month, or that wherein the moon comes again into conjunction or marriage with the sun, has

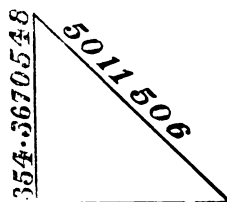
$$29.5305879 + \text{days.}$$

The lunar year of 12 such months has

$$354.3670548 + \text{days.}$$

Let this last value be the side of a square, then the *diagonal* of this square will be

$$5011506,$$



or simply the rearrangement of the numbers of the use of the name Jehovah on the lines of the Burning Bush, forming the name J'hoshua or Joshua, or of the name Sinai on the lines of that mountain. This rearrangement is made under the law of T'mura, and is accomplished

on the *Tarot* of a five-pointed star, converted into a pyramid by the joining of its corner lines, with a pillar of support from the center of its base to its vertex, the center being at the crossing of diagonal lines of the base. If on the corners of the base of this, two fives be placed, one at a corner, and also two ones, one at a corner, a

cipher at the vertex, and a six at the foot of the pillar. then it will be found, that the numbers may be read either as 1056501, or 5011506,—by which changed reading of the numbers the diagonal of the lunar year measuring square is found as diagramed.

And thus here we have *the very reason* why this was the "*mountain of the moon*," or mountain dedicated to the moon, viz., because by a number use of its Semitic name of Sinai, to form another, viz., Jehovah, it could be made to produce those very numbers, which, by a quite simple rearrangement could give, as seen, an exact measure of the lunar year in days. It is strange, yet in harmony with what appears to be the truth, viz., that all the nations derived their Pantheons from the Semitic source,—it is, strange, I say, that the mythological name Ino, which stands for the Roman Juno, when rendered into the Hebrew, or rather as the Hebrew rendered into the Latin, gives the key numbers for the same process, as:—*jod*, or J, 10, and Nun (*fish*) or *n*, 5, (digit of 50) and vav, Latin o, 6; and this Ino, or Juno, was the same with Luna, who saved Bacchus, out of the waters of the Nile river. (Nork's Wörterbuch, under the caption Moses).

The name Jehovah being made use of for these measuring purposes, it is to be seen that the work falls under the use of our *Man even Jehovah* measure of 113 to 355.

There are a number of confirmatory facts as to this moon measuring use of this mountain. It was made use of for measuring cycles of time through the ascertained measures of the lunar and solar year,—for instance the Metonic cycle of 19 tropical years with 235 revolutions of the moon;—which last is referred to by St. Paul when he says of *Hagar*, the bond-woman of Abraham, that she *was Mount Sinai in Arabia*. Her name gave the number 235, or that number of lunar revolutions to work out with these 19 tropical years this cycle; hence, the statement that she was Mount Sinai.

The number 27 is of cabbalistic significance. Its root is 3×9 , and as 27×3 it gives 81. But divide it by 2 and unfold its parts thus, $\frac{27}{2} = 135 - 531$, and we have the numbers 113 and 355, or our Jehovah measuring ratio. It is a like device for showing this ratio, with that of *woman* in the Garden.

It is interesting to note here that the 600 year period of Noah was of itself a cycle limit, a discovery of Cassini. For 600 years of 365 days, 5 hours, 51 minutes, 36 seconds, each, are 219146 days, and 7421 lunar revolutions of 29 days, 12 hours, 44 minutes

and 3 seconds, each, are also 219146 days and a half. As to this Josephus says that the antediluvians made use of their great age in astronomical and geographical discoveries, especially of the period of 600 years, or "*the great year completed in that interval.*" (See article Light from Ancient Wisdom, by E. Bedell Benjamin, in The International Standard, for July, 1887.

GRAND LODGE OF IOWA, A. F. & A. M.

OFFICE OF THE GRAND MASTER, }
BURLINGTON, IOWA, Aug. 27, 1887. }

To the Worshipful Masters, Wardens and Brethren of all the Lodges of A. F. & A. M. in the State of Iowa :

BRETHREN:—Soon after the close of the last session of the Grand Lodge, applications commenced pouring in upon me for special dispensations to "*confer degrees out of time.*"

I had never had occasion to examine the law relating thereto, but knowing that many, if not all of my predecessors had assumed and exercised the right of granting such dispensations, I had been led to suppose it was warranted by law, and in two or three cases I exercised that *prerogative* myself.

Applications became so numerous I finally felt it a duty to investigate the subject, and ascertain, if possible, what authority existed therefor, and now, in order that correspondence may be saved and disappointment avoided, I take this method of informing all the brethren interested as to the result of my investigations, and the conclusions arrived at.

Section XXV, Grand Lodge By-Laws, says that no candidate shall be advanced to a superior degree until the lapse of a full lunar month after receiving the previous degree.

The law contains no *proviso* authorizing a disregard of its plain provisions, either by dispensation of the Grand Master or otherwise, nor is there any other law on our Statutes which can be construed to endow the Grand Master with power to authorize a deviation therefrom, under any circumstances. The Grand Lodge itself cannot amend or change it, except in the method provided by its own law.

The Grand Master is the creature of the Grand Lodge, and under a solemn pledge to "*strictly comply*" with its rules and regulations,

MASONIC

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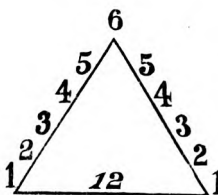
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CINCINNATI, OHIO, NOVEMBER, 1887.

No. 4.

CABBALAH No. XI.—Continued.

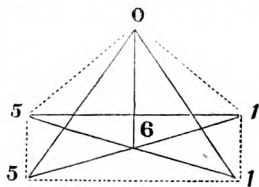
NOTES AND COMMENTS ON THE SUBSTANCE OF NO. XI.



As to the diagram of the mountain Elohim :—
If you will change the shape to that of *an arch* having *five* stones on each side, from the spring of the arch to the keystone, the last being the *sixth* stone in the course upward, then such an arch will be the equivalent of this pyramid or mountain. It would indeed be a most excellent master in architecture who would thus construct it, as it would prove the royal arch of Sinai.

As to the mode of permutation from 1056501 to 5011506, it is to be found by reading the numbers on a five-pointed star changed into a pyramid by joining the corners, as follows :

Here either of these values may be read in continuity, that is,—without crossing a line. This figure is a, so-called, Tarot,—as to which there may be many ;—among these that of the triangle ; and as to the triangle, it may be that of the right angle triangle or that of Pythagoras. On such a triangle may be placed those least numbers which in integrals, viz., 3 and 4 and 5, will coincide with the geometrical solution of the Pythagorean Problem.



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It has been said that the pillars of the dwelling of Jehovah were *five*,—for reasons given as to the ratio of 113 to 355. The instructions as to the composing this residence were given to Moses on the Mount. The results of the proceedings at Mount Sinai were, so to speak, gathered together and embodied in symbolic language in the construction of the Tabernacle,—which was thus a book of record of itself,—to be carried with the hosts of Israel and preserved by them as a sacred deposit *forever*. Now the pillars of the entrance to this Tabernacle, in which Jehovah promised to dwell, were *five* (Exodus 26 37);—and, as to the remarkable use of the number 5, as a factor of construction in and about the Tabernacle, see Josephus, Friederich's Symbolik of the Mosaic Tabernacle, and Bähr's Symbolik.

As to the various mountains being one and the same mountain :—

In a note by Whiston to Book III, chap. v, of Josephus, he says : “When (I Kings, ix, 8) the Scripture says, *Elijah came to Horeb the mount of God*, Josephus justly says, B. VIII, Chap. XIII, Sec. 7, that *he came to the mountain called Sinai*; and Jerome, here cited by Dr. Hudson, says, that he took this mountain to have two names, *Sinai* and *Choreb*. Perhaps the last was the name among the Egyptians.”

The French, I think, in trying to recover the total number of courses of masonry, from the ground to peak of the Great Pyramid, made them 210, and this is the number of the name of Horeb, as shown, and the key to the entire construction of Sinai, as hereinbefore given.

If one will look at the picture of the “Angel of the Lord appearing in the *burning bush*,” on page 139 of the Craftsman, he will see that the bush is composed of three branches growing up out of a single root, and spreading out so as to form the Hebrew letter *Shin*, or *ש*, as already spoken of

The entire plan of the encampment at the foot of Sinai was symbolic of astronomical arrangement. The camp was formed of three tribes on a side, and the faces thereof were to the cardinal points,—East, South, West and North. In it were the 12 and 13 sons of Jacob, types of the 12 and 13 months of the year. The numbers of men in camp were expressly given, and were the same to a man, with those of the Exodus out of Egypt, viz , 603550. (Numbers 2, 32). But Josephus numbers them as 603650. We

now know the first number was separable so as to give as a remainder 3550, as to which the 355 is part of our Man-Even-Jehovah ratio and measure, and was significant of the lunar year. From this it is evident that Josephus has made a purposed change to 3650 to indicate in 365 the days of the solar year. When the name J'hoshua was formed it was by the interpolation of the number 3 (letter ψ) so as evenly to divide the Great Name. This 3 may be used with either side of the divide or balance;—as ψ ה, *shua*, which gives the number 365, alluding to the solar year of which J'hoshua was the symbol, or on the other side by ψ ה, or 351. It is strange but the sum of the first part is 311 or reverse 113, while the 1 and 5 and 3 of the second part gives our familiar numbers 135. But the number 153 is equally significant in various places. It is for instance the number of *great fishes* miraculously caught, as related in the New Testament. Let me quote from a comment by J. H. Walden in the *International Standard*, not however vouching for its correctness in all particulars: “Dr. Mahan has shown us that the Hebrew words *Beni ha Elohim*, meaning the ‘sons of God,’ are equal in numerical value to 153. So also ‘Rebecca’ in the Greek, and the Hebrew *Ishah*, ‘woman’—each makes 153. ‘The house of Israel my people’ is value for 1530, or 153 multiplied by 10, the number of the tribes of the house of Israel, as distinguished throughout the Bible from the tribes of the house of Judah, commonly called Jews. The *net* in which the fishes were caught makes 8 times 153. And the letters of the word ‘*fishes*’ add up also to 8 times 153. So does the name Abram, and so do the two words *Shibboleth* and *Sibboleth*, all in the Hebrew, make 8 times 153.” But see the great significance of all in our mode and examples:— $153 \times 8 = 1224$ which is Abram אברם; which read on a circle is

4 2 2 1

41224, which is our 20612×2 . The *two fishes*, the sign in the Zodiac, will be 565×2 ,—and 1130 is at the same time diameter to a circumference of 3550 as above, and circumference to a diameter of 360! (To be exact 360 is diameter to a circumference of 1130.9+, or 36 to 113.09, an approximate quite close enough to give 1130, or *two fishes*, a value of double indication or significance). Thus we see the welding together of so many symbolic expressions of the Holy Books in the name J'hoshua. As said, the name is first shadowed forth in the word *salvation* (Ex. 14, 13), the sum of the digit values of the word being 26, the sum of the values of the let-

ters of Jehovah's name. The word is from שׁוּעַ, *shua*, and this by permissible change can be rendered שׁוּה, *shua*, also, which is the last part of Joshua's name to make 365, composed of the *bush*, and the *vav* and *hé* of the Great Name. This name for Jesus is a favorite one in Luke, as the "*horn of salvation*, chap. i, v. 69, and "all flesh shall see the *salvation* of God," chap. iii, v. 6, or the Jehovah of Elohim, and see chap. xix, v. 9.

The people in camp represented the starry hosts of heaven, in the midst of which was this said astronomical book of the Tabernacle, containing the results of the proceedings at Sinai. The initial mark in the heavens was made at the beginning of the Exodus by the Lord: "This month (Nisan) shall be unto you the beginning of months: it shall be the first month of the year to you,"—and on the 14th day of the month was the commemorative feast of Passover:—"In the first month, in the 14th day of the month, at even, ye shall eat unleavened bread, until the *one and twentieth* day of the month *at even*." By the lunar calendar the 14th Nisan was a movable feast, but by Nisan civil it was as Seyffarth says, the 19th Julian March, which was carried over, by the blotting out of three days, from, say the 9th hour of the 19th until even, the whole of the 20th, and the 21st until even, to *the vernal equinox*, closing on March 21st at even. We are authorized to say that Moses founded his system from his knowledge of the learning of the Egyptian mysteries,—and this being so, we find this statement by Dr. William Lübke, in his *Outlines of the History of Art*, p. 19 Speaking of the Egyptians, he says:

"The Pharaohs certainly ruled with unlimited power; and so high was their position above the whole people, even above the privileged castes of priests and soldiers, that they shared divine adoration, and were identified with the gods of the land. There was, however, an extremely complicated web of legal and ceremonial arrangements, which fettered the power of the ruler, and commanded his respect. Next to the ruler the priestly caste enjoyed the most considerable influence. The priests were the guardians of science, *especially of geometrical and astronomical knowledge*, which they knew how to *envelop with a veil of mystery*:—they were the superintendents and warders of the temples, the guardians of the *theoretical and practical religious systems*,"—

Just as Moses was with the Hebrews. Turning now to a Hebrew authority:—Josephus "is spoken of in the highest terms by men of the greatest learning and the soundest judgment. His fidelity, veracity, and probity, are universally allowed." He was

of the chief family of the first course of the 24 courses of priests, and of royal descent on the mother's side. To his distinguished birth he added profound learning. Closing his description of the Tabernacle, he says :

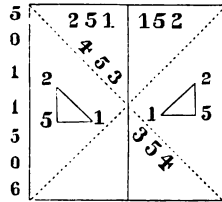
“Here one may wonder at the ill-will which men bear to us, and which they profess to be on account of our despising that deity which they pretend to honor ; for if any one do but consider the fabric of the tabernacle, and take a view of the garments of the high priest, and of those vessels which we make use of in our sacred ministration, he will find that our legislator was a divine man, and that we are unjustly reproached by others ; for if any one do, without prejudice and with judgment, look upon these things, he will find they were *every one* made in way of *imitation and representation of the universe*. When Moses distinguished the tabernacle into three parts (the outer-court before the door was taken as one part, like the porch of the temple), and allowed two of them to the priests, as a place accessible and common, he denoted the *land and the sea*, these being of general access unto all ; but he set apart the third division for God, because *heaven* is inaccessible unto man. And when he ordered 12 loaves to be set on the table, he denoted *the year*, as distinguished into so many months. By branching out the candlesticks into 70 parts, he secretly intimated the *Decani*, or *70 divisions of the planets*, and as to the seven lamps upon the candlesticks, they referred to the *course of the planets*, of which that is the number. The veils, too, which were composed of four things, they declared *the four elements* ; the fine linen *the earth*, the purple *the sea*, the blue *the air*, and the scarlet *fire*. Now the vestment of the high priest, being made of linen signified *the earth*, the blue denoted *the sky*, being like *lightning* in its pomegranates, and in the noise of the bells resembling *thunder*. And for the ephod, it showed that God had made *the universe out of four elements*, and the gold was the splendor of light. He also appointed the breast-plate to be placed in the middle of the ephod to resemble *the earth*, for that has the very middle place of *the world*. And the girdle which encompassed the high priest round signified the *ocean*, for that goes around about and includes the universe. Each of the sardonyxes declares to us *the sun and the moon*, those I mean that were in the nature of buttons on the high priest's shoulders. And for the 12 stones, whether we understand by them *the month*, or whether we understand the like number of *the signs of that circle* which the Greeks call the Zodiac, we shall not be mistaken in their meaning. And for the mitre which was of a blue color, it seems to me to mean *heaven*.”

To this add the testimony of Molitor, as to the wisdom of the Thora, that it contained cabbalistically, an epitomised exact description of the cosmogony,—and that it, as a whole, “is a divine hieroglyph of unending hieroglyphics,”—that is, language within language of the word of God. From this it is to be gathered that the Pentateuch is, beside its other, as moral, spiritual, divine teaching, *a compendium of astronomy, geometry and applied intelligible number*

values. If so, however, such general symbolism as is given by Josephus, is unworthy unless it be connected with more profound and useful exact exposition. Such exposition we seem to have discovered in the occult teachings connected with Mount Sinai and the holy names. It seems clear that the results we have arrived at are truly those growing out of the premises taken, and that the premises themselves are substantially those which are really and intentionally couched in the verbiage of the text. For, it is thought that no stretch of bizarre ingenuity or imagination, can originate and uphold such trains of connection in such continuity. But we can go further to enforce what has been said, and carry the result to a more determined end. In the first place, it will be observed that the number of Moses' name, or 3 and 4 and 5, are those of the least integral solution of the Pythagorean problem, and for permutation call for the use of a triangle;—and further, that use of this problem seems to run as of continuous use in the text. Also, discovery has been made of so many numbers composed in the double, such for instance, as 113—311 from 226,—135—531,—105—(6)—501,—345—543,—453—354, and so on, as almost to preclude the idea of invention. With this said, the simple finding the exact value of the lunar year and month does not close the matter, but the work goes on to make a definite use of the result, as follows:—The *law* of Moses, or the parallel of the basis of the “practical religion” of the Egyptian priests, as connected with astronomy, was described as written upon *two* tables of *stone*, and these were placed in the Ark of the Covenant. Why not some other substance, as gold, or brass, or silver? For this reason:—The word *stone* is *abn*, אבן^{62 1}.—and the express mention of *two* such, gives us the numbers 125—521, a clear case, again, of the duplication of numbers. The reason why is almost conclusive, and exclusive of any denial, when the connection is found of these numbers with the process of finding the value of the lunar year, through use of the Pythagorean problem. For, when the sides of a right angle triangle are 354.3670548, and given to find the diagonal of the square, the process will be as follows:—354.3670548 squared is 125576.0095+, which, multiplied by 2 is 251152. to the extent of the integral or whole numbers;—wherein is found to be expressed our duplicate numbers 125—521 changed by permutation, or T'mura. Then the square root of 251152.0190+ will be 501.1506, or the diagonal

required,—which is the changed reading of 1056501 as said.—Therefore the substance “stone” in and by virtue of its *name*, gives rise to the very number which used *twice* gives the key-note of solution of our problem. And, as in other instances, the fact could be shown geometrically, so as to fit to the use made of the stones, viz., the placing them in the Ark. The Ark was 2.5 cubits long, whose length was divided by the meeting of the *wings* of the cherubim,—the technical symbol of the *flight of time*. So the length was divided into 1.25 and 1.25 cubits, or a display of the same numbers with our stone duplication. Therefore there were taken *two stones*, each 1.25 cubits broad and 2.5 cubits long. Together they would form a perfect square, our typical square again.

These could be placed in the Ark. Take this diagram of these two stones :



Placed on a triangle the numbers 125—521, or the words *abn—abn*, may be, by permutation, read as 251—152, and let this be the indicated area of a square, say in days. The sides of such a square will each be 5011506, while the interior half diagonals, crossing each other at the central point, which was the place designated for the meeting of *Jehovah with the high priest*, must each thereof be 354.3670548, or our *exact astronomical measure*,—and this was the meeting intended. It is shown in the integrals only, as 453—354, reading from the center outward, and as seen is the meeting of Moses and I Am That I Am, *face to face*, in the Tabernacle as reported. It is all a condensed, yet clear, repetition of the calculations at Sinai, but now tabulated so as to be carried as a record. Thus, the rules of the “*practical religion*” were written on the geometrical ascertainment, and perpetual record for monument, of the lunar year, and placed within the Ark, to be carried in the march of the hosts, which were themselves the representatives of the stars and the starry vault of heaven,—and all, again, through a simple use of our typical square and the triangle. As already said, the same figure of speech is made use of in the New Testament, wherein the expression is : “Thou art Peter (*a stone*) and on this *stone* I will found my Church.” In this connection the conclusion of Sir Wm. Drummond in *Oedipus Judaicus* is of interest. He says :

“Of all the Jewish symbols the Ark is perhaps the most mysterious. * Synesius, speaking of the Egyptian hierophants, observes that *they have Kō-masteria, which are arks, concealing they say the spheres*”.

From this he infers that something of the kind expressive of exact knowledge of astronomy was concealed in the Ark of Moses, and he adds :—

“ And I think I may now assert, that the Ark and the Cherubim were both symbols, which tend to prove my general proposition, that the Tabernacle and the Temple were the types of the universal system (of the cosmos), of which Moses, who was learned in all the wisdom of the Egyptians, seems to have had a very distinct notion.”

Well said ! From the above it is shown that there was no necessity for such spheres (terrestrial and celestial globes), for the reason that exact measures were to be had in the representations of the very things about the Ark that he was discussing, in a very homely, plain, literal way, had Drummond but understood the proper mode of Art-Speech. By this Art-Speech we find here, in the construction of the Ark with its simple contents, the imperishable monument of the fact that the Hebrew sages, at that remote epoch, possessed this exact astronomical value,—and, so far as I know, it is the only monument of such stupendous fact, in all the world of ancient history or monuments,—unless the like be as it almost certainly is, in The Great Pyramid. Beyond doubt, if they had this astronomical fact of time measure, which is that of to-day, they must have had that of the Sun. This, I think, is shown in the narrative of Mount Moriah, where Isaac the child of promise was the 7 day, or week year means of measure of 364 days. As to the Hebrews having a civil as well as lunar calendar, by which to control the placing the proper day of movable feasts, as for instance, the Passover, consult Halevi in Cosri, Book IV, Sec. 29. He says :

“ Die allgemein angenommene Tekûfâh (Revolution of the Sun,—a year) ist nicht genau, sondern durch die Theilung des Jahres in vier Viertel nur eine annähernde. Jedes Viertel beträgt 91 Tage sieben und eine halbe Stunde. Also berechnet fällt das Passahfest in die Winterzeit, was den Christen Veranlassung gab, die Juden anzugreifen und zu glauben, dass die Wurzel ihres Glaubens verloren gegangen wäre, und sie keine feste Grundlage dafür hätten, da ihr Passah laut ihrer Berechnung der gemeinen öffentlichen Tekûfâh vor den Eintritt des Frühlings fiel, ohne dass sie auf die eigentlich wahre, geheime und der Oeffentlichkeit nicht preisgegebene Tekûfâh achteten. Denn nach ihrer Berechnung fällt Pesach niemals anders, *als wenn die Sonne bereits in den Kopf des Widders getreten ist*, sei ist auch nur um einen Tag. Seit tausend Jahren ist hier aber kein Fehler vorgekommen, und diese Beobachtung stimmt mit derjenigen des Albatani überein, ist auch die genaueste und klarste Berechnung. Kann die genaue Bestimmung *aes Sonnen-* und *Mondlaufes* sich wohl an anderswoher als aus eingehendster Kenntniss der Astronomie ergeben ? ”

The matter of the transfiguration of the word *Jehovah*, by means of the *burning bush*, into *Joshua*, affords such an almost indisputable prototype for the narrative of the *transfiguration* in the New Testament, that the sameness of the two recitals should be given. The Hebrew name Joshua is by translation the Greek name Jesus. In the translations of the Greek into the Hebrew the name is so rendered,—as the reverse is the case with the Septuaginta. With Moses went up into the Mount, Aaron Nadab and Abihu (Ex. 24, 1), with Jesus went “into an high mountain,” of Galilee, that is of the circle, Peter and James and John (Matt. 17, 1). In the one case those of the deities present were Jehovah, Joshua and Moses, in the second case Jesus (Joshua), Moses and Elias. Jehovah transfigured into Joshua,—and similarly, a voice was heard pronouncing Jesus His beloved son,—and Jesus *was* Joshua. Joshua was the solar symbol, and the name *Elias* is the *'Elios*, or the *sun* of the Greeks. But, as said, the name of “*Son of Nun*,” or Fish, was given to Joshua, to denote the formation of his name out of *jod he vav hé* in combination with the letter *Shin*, or the bush. In the New Testament *the same determination* is given in close connection, for,—the narrative as to the tribute money belongs by right to the subject of tax-paying, in the 22d chap., 17th verse, and seems to have lost its place in the 17th chapter. But, now, understanding the determinative use of the word Nun, or Fish, in the recital in Exodus, it is found *that like mention* is now made in 17th Matthew, for in close connection with the transfiguration there is this mention as to the tribute money: “Go thou to the sea, and take the *fish* that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money; take that,” and pay the tribute. It is the figure of *a fish with a man's head*, which by the Hebrew reading, gives the *jod* for the *head*, and the word *Nun* for *fish*, or the connected numbers 56501, or the Hebrew name itself, *jod hé vav hé*, or Jehovah, in connection with the New Testament version of the real transfiguration;—and if these numbers be read on a circle (a Galilee) they can be read 1056501, or the Jehovah-Jehovah, of Mount Sinai. The following by the antitype is almost identically the same with the prototype.

There seems to have grown up in late centuries a kind of current report that the Jews as a race have been deficient in the higher or highest department of learning and literature. It is a mistaken

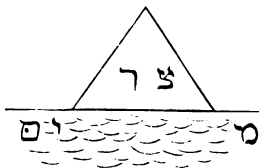
opinion. To the contrary the world is indebted to the Jews for the preservation and dissemination of the *exact sciences*, of *philosophy*, and of all the *higher walks of literature*; an assertion which may be sustained by historical facts. The Jews have always had a thirst and eager desire for learning and investigation into all branches of science. For our purpose, and in behalf of the position taken in these articles,—to show how the passion for research into physics, geometry and astronomy has been ingrained in the race, brief reference is made to the apology of Margoliouth in his *Modern Judaism Investigated*. He says :

“The Jewish people, as I shall demonstrate, have in no period been inferior to any nation in their genius either in arts or science. * They are ‘acute, disputatious, with a profound (even avaricious) love of learning, and an *uncontrollable energy* in their pursuit of knowledge. Such is their general character.’ * * Gesenius speaks thus of Jewish commentators of the Old and New Testaments:—‘The judicious commentator will know how to use much in them that is indisputably true and good; and a facility in understanding these sources is indisputably necessary to every respectable interpreter.’ * * The Jews also held the principal chairs of *mathematics* in Mahommedan colleges of Cordova and Seville; they came in contact with many Christians, and spread themselves into various countries; they taught the *Geometry*, the *Algebra*, the *Logic*, and the *Chemistry* of Spain, in the universities of Oxford and Paris, while Christian students from all parts of Europe repaired to Andalusia for such instruction. They were the teachers of the Moors in *Astronomy*, for the Jews *have always had a great predilection for the study of Astronomy*, and are always anxious to contemplate with their King David, the ‘heavens’ and the ‘firmament,’ ‘with all its numbered stars.’ The passage found in the first chapter of the Bible (which is the Jewish infant’s first school book) ‘And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years,’—was as an admonition never obliterated from their mind. In fact *they consider themselves hereditary astronomers from their forefather Abraham*, and appeal to the Hebrew names of constellations in the books of Job and Amos, for the antiquity of their observations. They acquired great favor, *in consequence of the profession of the science of Astronomy*, at the court of Alonzo X. (who, for his love of learning, has been denominated The Wise, and most spoken of as an astronomer). The Jews were chiefly engaged in the completion of the ‘*Astronomical Tables*,’ which were long afterwards held in great estimation. By the means of the Jews exclusively he published the ‘*Book of Circles*,’ which is still preserved with care at Alcalá. They also translated, by order of Alonzo, the astronomical books of Ali-ben-Ragel, from Arabic into Castilian. * * Were but the literature of the Hebrews studied as that of Greece and Rome, its students would indeed find that it is not at all inferior to theirs, and it ought long since to have been introduced into the university

course, especially for Divinity students, as a *sine qua non*. * * As to the ancients, it was a fact, that wherever the Israelites went they distinguished themselves as superior teachers in science. Thus we find, that no sooner were they carried away into captivity into Babylon, than one of their children became chief astronomer and astrologer. It would be worth while to remark here, that *then it was* that Pythagoras arrived in Babylon in search of the science of the East; whence he carried to Europe the doctrine of a *heliocentric system, and daily rotation of the globe on its axis*. * In Josephus we find: 'Berosus mentions our father Abraham without naming him when he says thus:—In the tenth generation after the flood, there was among the Chaldeans a man righteous, and great and skilful in the celestial science.' Josephus also adds: 'He (Abraham) communicated to them (Egyptians) *Arithmetic*, and delivered to them *the science of Astronomy*; for before Abraham came into Egypt, they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, from thence to the Greeks also. * The Jew could easily demonstrate to his companions that our patriarch Abraham was *the principal teacher*, both in religious truths and *secular learning*, and that he had many disciples'".

And so we might go on for quantity.

As to the connection of the science of the Temple with that of The Great Pyramid, and as to the latter being really the pattern for the former, this is to be shown in a plan of statement which was purposely obscured. The land of Egypt had its name with the Hebrews as *Mitzraim* that is "The Rock or Monument by the Water" taken from the lofty form of the Pyramid over the Nile. The Pyramid was a mountain of *Rock* standing by the water, and with the Hycsos shepherds, or Hebrews, in the land of Goshen, was the distinctive feature characterizing the landscape and giving an object name to the region. The Hebrew word *Rock* is *צֶר*, and the water of the Nile river as said is *Mim*, or *מים*. Make the combination



of the names applied to these proper objects, in picture, as follows: Here we have the river Nile, the *water*, with the Pyramid, or *Rock*, above it. In combination we have the word or name *צֶר-מים*, or *Mitzraim*, or

Egypt. Now take the name *Tyre* and its geographical location:—The name *Tyre* is, also, the word *Rock*, or *צֶר*, and the name was derived from the fact of its being a *Rock in the sea*. Make a picture of this rock city in the water of the sea, and again we have the same combination, so that the *Tyre* from whence *Hiram*, who was but a form of the name *Abram*, as *Ab-Huram*, was after all but a synonym of *The Rock by the Water*, of the Nile river,—or *The Great Pyra-*

mid It was a token, by this indirection and obscurity, that the Temple was designed from the learning contained in the Pyramid.

As to the radical sameness of the ark of Noah with that of the Covenant: in the article Divine Mythology in the July number of the *International Standard*, Rev. H. G. Wood says: "God said to Noah, 'Make thee an ark, build it 300 cubits in length, 50 in breadth, and 30 in height.' The product of these measures is 450000, equal to 56250 for each of the 8 souls saved by it. God said to Moses, 'Make an ark 2.5 cubits in length, 1.5 in breadth, and 1.5 in height.' The product of this is 5.625, exactly, or one-eighth-thousandth part of the measure of Noah's ark." The relationship seems unmistakable.

The work of Margoliouth, quoted from above, is on the "613 precepts" and on "the Phylacteries or T'philin, the Fringes, and the sign on the door posts." These last were observed with the utmost reverence from the most ancient times. The wearing of *fringes* on the garments is commanded in Numbers 15, 27—40,—which see. The vestment on which fringes were worn was called the *Talith*, טלית, which word means "*a vestment*." The *Talith* was made of pure wool, and the word טלה means *lamb*, but the name does not seem to be derived from this but from the verb טלל, *to shade, to cover*, and means *a sheltering tent, a cover, a covering*. This seems to be its only meaning, and, to anticipate, *cannot mean young girl, or damsel*. From a wearing of the fringes and the *Talith* simply as memorial of the commands, laws, and ordinances, there seems to have at last followed degradation of the symbols to objects of superstitious regard, and even worship. The *fringes* and *Talith* were held as possessed of *magical properties*, and in the highest veneration. They became to be observed as a *fetich*. As the *fringes* are commanded in Numbers, so is a *Talith* described by Josephus:

"The high priest is indeed adorned with the same garments that we have described, without abating one, only over these he puts on a vestment of a blue color. This also is a long robe, reaching to his feet, and is tied around with a girdle, embroidered with the same colors and flowers as the former, with a mixture of gold interwoven. To the bottom of which garment are hung *fringes*; in colors like pomegranates, with golden bells, by a curious and beautiful contrivance; so that between two bells hangs a pomegranate, and between two pomegranates a bell. Now this vesture (*Talith*) was not com-

posed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vestment so woven as to have an aperture for the neck; not an oblique one" (resembling the *vesica piscis*), "but parted all along the breast and back. A border also was sewed to it, lest the aperture should look indecently."

Now of the *fringes*, Margoliouth makes this comment:

"The Lord Jesus, in the New Testament, is spoken of as observing this precept (of wearing the fringes), according to the law of Moses. This will appear from the Gospel of St. Luke (8, 43, 44) wherein the woman 'touched the borders of his garment.' The Greek word *Kraspedon*, or *craspedon*, which is derived from the Chaldee, and which is translated in the English version 'borders,' signifies 'fringe,'"

When it is understood that the *fringes* and the *Talith* were regarded as possessed of a *divine magical power*, then we can understand the real purport of the 5th chapter of St. Mark, from the 25th verse to the close. In this are two narratives, one of the woman cured of an issue of blood, and the other of the damsel raised from the dead. As to the first, the woman is described as saying to herself that if she could *but touch* the *fringes* of the garment the *magic would work* a cure. She did touch them, the cure was effected, and her *act and belief* were approved of. Thus the *touching of the fringes* (as a fetich) was recognized for curing of diseases in accordance with the general view. So far Margoliouth;—but in truth this statement is immediately supplemented by mention of the *Talith* on which they were worn. The deceased damsel is taken by the hand, and, it is related, the Savior said: "*Talitha cumi*, which is, being interpreted, 'Damsel, I say unto thee arise.' " Now, so far as I can make search, there is no word from which *Talitha* can be derived to mean *damsel*; the expression only appears sound in the ordinary sense, by taking the word as a proper name, as by saying, "*Talitha, arise!*" The use of the word "*Talith*" in such immediate connection with the mention of the *fringes* and *their virtues*, evidently signifies *relationship*;—and since both and either were esteemed as having embodied in them a divine magical quality, we seem to have here *an expression of the extent of that curative power which was sanctioned by the New Testament*. For, of the fringes, it is averred that their touch will cure a grievous sickness, but as to the *Talith* its power is so supreme that by it one might be even raised from the dead. Margoliouth calls attention to a like worship and estimation of the Romish "*scapular*." It is also said

of the T'philin, Fringes, and so on, that they embrace deep and terrible mysteries of cabbalistic teaching.

As to the lunar month and the solar year being made use of in The Great Pyramid, I think it well enough to give a singular calculation. I found the length of floor of the Ascending Passage Way to be 123.⁶⁸³⁰⁰⁸² feet. Piazzzi Smyth took this measure with, literally, the greatest care, having the best of instruments for measures and angles, and found its length to be 123.⁸⁸³ feet. Now divide 365.2422240 (the value approved of by Piazzzi Smyth) or the solar year, in days, by 29.⁵³⁰⁵⁸⁷², the days of the lunar month, and the quotient will be 12.3682684; differing from Smyth by 0.⁰⁰⁰⁰²¹ of a foot, or 0.⁰⁰⁰³⁷² of an inch. And this is but an example of a great many as curious and exactly worked problems, not only in and about the Pyramid, but in continuity of adjacent, and related lines and measures!

As to the diagram of the two tables of stone, above, it will be seen that it is not alone the use of our typical square, but as if, looking directly down on a pyramid, the cross lines, being the corner slope or arris lines, are thrown down on the base; so it is but a further use of the Tarot of a five pointed star converted into a pyramid.

Having now traced the use of our measuring ratio of 113 to 355 through many instances to its employment about Sinai, we will in the next article trace the use of our typical square from the beginning of Genesis to the close of the description of the Garden of Eden. and then end this series of articles on the Cabbalah with a summing up of what we may claim to have discovered.

GRAND CHAPTER OF INDIANA.

We tender our thanks to the M. E. Grand High Priest, of the Grand Chapter, R. A. M., of Indiana, for a copy of his annual address, twelve pages, neatly printed.

We select some passages under the head of "Decisions on Questions of Law," which we commend to the attention of the Fraternity:

DECISIONS ON QUESTIONS OF LAW.

During the past year, several questions of law have been presented, but most of them were such that it only required a reference to our Constitution and General Regulations to make them plain,

CABBALAH No. XII.

"Then that old seer made answer, playing on him and saying,—Son, I have seen the good ship sail keel upward and mast downward in the heavens, and solid turrets topsy-turvy in air: and here is truth: but an it please thee not take thou the truth *as best it pleaseth thee*.—Truly as thou sayest, a Fairy king and Fairy queen have built the city, son, * and as thou sayest it is enchanted, son, for,—there is *nothing in it as it seems*: * * * Know you not, then, the riddling of the Bards?—Confusion—and evasion,—and relation,—elusion and occasion, and evasion?"

It is thought best, as the start was taken in these researches *from* the Garden of Eden, to finish our essay by a brief outline of the concealed method of laying the foundation of the system of measures of the Holy Books, as it is to be found in the first and second chapters of Genesis, closing with the Garden of Eden.

The method was to intend a circle through the use of the square.*

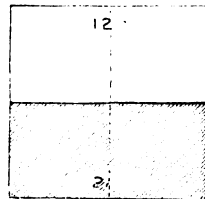
*NOTE 1.—In the terms of the Cabbalistic Philosophy harmony of shapes and numbering or measuring ratios, should also embrace harmony of conception of *Divine* and *human*. This is done in *the very terms of conception* of the circle and the square. The ordinary definition of a circle, as found in the books, is erroneous, viz., that its circumference is made up of points, each one of which is equally distant from a central point. This fallacy was necessary because each such point was conceived to be of itself an infinitely short *straight line*, or side of a polygon, from the mode taken to obtain the measure of the circle itself. A circle is *essentially* such in its very curvature. It is *of itself*, without relation to any other consideration, quantity or quality. Its true definition is simple, as it should be, and bears its truth of description in itself, as follows:

"*A circle is a curved line, of such nature of curvature that any portion, even the least thereof, if protracted either way, will finally reënter upon itself and form one and the same curve.*"—(Skinner).

As will be at once seen this is a radically different definition. Now *of itself* such a figure can only be conceived of as a circle, but not as anything measurable by any element belonging to it, for its curvature is its only element. To measure it at all can only be in terms of some *known* measure, and recourse for that purpose must be had to some element foreign and distinct from its own essence;—and such element was found in the measure of *the longest right line across it*, called its diameter,—which diameter could numerically be called *one*, or any other number, at will. By use of the measure of this right line the measure of *length* of the curve and of the *area* of its embracement, might step by step, or progressively, be *approximated to*, but *never reached*. In similar view, the Hebrew conception of the First Cause was that of itself It was the Light, the Life, the Will, the Intelligent Artificer of the Universe, and of all things there.

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For the great circle of the *firmament*, therefore, take the square as representation,—and let it be divided into *two* oblongs for the “*dividing between*” the firmament. Let the upper half be *light*, or day, or heaven, and let the lower half be *dark*, or night, or earth. And as the elements were, in the terms of ancient mysticism, anthropomorphised, let the light signify *male* and the night, *female*. It is then said, “And God divided *between* the light, and *between* the dark,” and not as translated, “between the light and the dark,” By this we will have this diagram:—



If this be used in pavement work it will give the Mosaic, or checkered pavement as often represented. But it would be permissible to so arrange the light and dark that the square should show an alternate light and dark, smaller square. This division is to show *the double* in all things, in which it was pleasing to the First Cause to manifest, as:—Light and dark, heat and cold, dry and wet, the opposite polarities in electricity and mesmerism, and in the animal kingdom male and female. This was the picture of the *first* day. Then followed the others to the full number of 6 - The scheme is stopped just when the number of squares taken will form the 6 faces of *a perfect cube* for one cubical day. The word “Heavens” is שָׁמַיִם, or *Shamayim*, and the word “Earth” is אֶרֶץ, or *Aretz*, and these are the names, viz.,

Heavens and *Earth*, given to this firmament, or square. The sum of the digits of each of these words is 12, so that the oblongs of the square are, consequently, each 12. Therefore in 6 days there will be 72 of *Light*, and 72 of *Dark*, together 144. At the close of the description of the 6 days, and as their close, and in their close, it is said “God created Adam, אָדָם,—*male* and *female* created He *them*.” That is *Man became*, as the substance of the close of these 6 days of $72+72=$ Adam, or 144. The number 72 was by Cab-

in, but at the same time unknowable in its fullness. Man could only approximate to knowledge by the study of Its *manifestations*, such as are material or substantive (whether in the realm of mind, or spirit, or matter);—as he had to advance in knowledge, and to an *approximate* definition *only* of the Creator, through the reality of His works, as his only pathway.

balah a great god name, called the *Shem Ha-Maphoresch*, and was specialized as designating Jehovah in His attributes, and the chiefest of these was His double aspect of, sexually, *male* and *female*. The number 72 was one of His names, and John Reuchlin explains in his *De Arte Cabbalisticae*, how the same was made from the *Jod, He, Vav, He*, of that name, as follows: "Cum em quaelibet litera hebraica numerum peculiari designet. oriuntur ex *jod, he, vav, he*. Duo & Septuaginta, hoc modo. *Jod* notat decem, *he* quinq—, *vau* sex, *he* iterum quinq—. Totum hoc ex arte arithmetica sic colligat *Jod* decem, *Jod he* quindecim, *Jod he vau* unū & uiginti, *Jod he vau he* uiginti sex. Compendite nunc singula, Decem, quindecim, uiginti unū & uiginti sex, & oriuntur septuaginta duo." That is *Jod* 10, *Jod He* 15, *Jod He Vav* 21, and *Jod He Vav He* 26, or together 72. This name was doubly significant, that is, of either sex, hence the 72 and 72,—yet further, still, to show unity in diversity, there was another number made by which the concrete could be shown. By Cabbalah, before our world or universe there had been preceding worlds, which fell into that primeval ruin called Chaos,—and order first came about through the manifestation of Light. Then the light (male) was separated from the darkness (female), through or by means of the World Creating Light,—"*or through or by means of the Holy Name of 45*" This is a mode or version of the creation in Genesis. Molitor gives the tradition of Cabbalah as follows: "Wodurch das Urchaos entstanden ist, welches hierauf, durch das *weltschaffende Licht*, oder den heiligen Namen von Fünf und Vierzig, (den Sohn Gottes neu geordnet) das Licht von der Finsternisz geschieden,"—and so on. Now to show how this number 45 comes in to fit in the connection, and to show the concrete, in perfect accord with the designation of the diversity:—The sum of the letters of the name אדם, Adam, are $1+4+40=45$; and under expansion, by use of the cabbalistic law of *Milloomi* or *full*, the name of *Jod He Vav He*, becomes,—for *Jod* 20, for *He* 6, for *Vav* 13, and for *He* 6, or together 45. Therefore the separation of *male* and *female* comes under the attribute of 72, as a mode of the manifestation of Jehovah as *Shem Ha-Maphoresch*, while the concrete or collective form was shown by the same name, as 45 or Adam. Here was a form of incarnation, and the Christ of the New Testament was represented as the "*Lord*," or the Jehovah of the Old, and was also spoken of as the second Adam.

Thus we have the figure of *a day*, as a square, repeated until we obtain the accumulated numbers 72 and 72, for the distinction of sex, to form together the collective number 144, or Man, Adam, the incarnation of Jehovah, but after all forming collectively again, but by geometrical shape, *a perfect cube*, for there are 6 days mentioned, and the faces of the cube are 6. The work has been intentional, to obtain a basic system of *time* measures, for the *great circle* of the heavens. The day was of $12+12=24$ hours. The Egyptian (as well as Chaldean and Hebrew) great circle of heaven, was divided into *one hundred and forty four* (144) parts (Seyffarth),—and these included the 24 hours of the day. Now, following the direction of the text, the parts into which Adam was divided were commanded “*to multiply*,”—and obeying the injunction in the correlative arithmetical sense, $72 \times 72 = 5184$, which is the characteristic, in *time* measure, of 5184000 thirds,—a division of the 24 hours. And by this process there is development or evolution of our 6 days into another and further, viz., *one great circular day*, which was the 7th day, the Rest of Elohim, the number 7 carrying with it the idea of the Holy of Holies; it was the day of *rest*,—it was motionless, it had no evening and no morning. Thus there are three grades, or steps, in the narrative, viz., the *square*, the *cube* and the *circle*.*

Development continues in the immediate connection, both geometrically and numerically. There is a second *making* of Adam,—

*NOTE 2.—The number 5184, by transfer into measure, is our typical square, of four others of 1296, each, which as *inches* are *one square yard*,—hence the harmony of time and square measure. The English word YRD, or *yard*, is the Hebrew יָרֵד, or *Jared*, the Source of Descent. But the circle of 1296 has, by what is called the *pi* formula, of $3.14159265+$ to 1, a diameter of $412529+$, or radius of $206264+$, which we see to have been the old cubit value in *inches*, and the *radius* seconds of the circle of 360 degrees. If we take our square day, there is 12 of day and 12 of night, or if we choose to use the figures so, $12-21$,—there are *two* oblongs, and so we may have 1221.2. Now this is the diameter of the great sphere in *feet*, from whence was carved out the Great Pyramid with its measures. The 12212, is composed of the numbers $6561+5651$, or the coupling of the square of 81, the *source* whence the cubit measure, and the Great Name (for the 1 may be taken as *aleph* or *jod*). If the pronunciation of the name Jehovah be changed to *Yohow*, it will give יוהו. So also if the Great Name, *jod he vav he*, be changed to another

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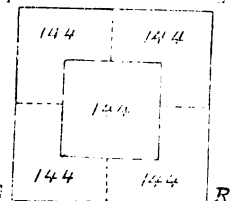
name, under the law of Albam, it will give *Shopho*, or שׁוֹפּוֹ, which was the name found in the Great Pyramid, in Egyptian hieroglyphics.

or a further use of the number 144. It is said that "God planted a garden M'KDM (sic) in Eden,"—wherein the word *m'kdm* is translated "*eastward*," or "*in the East*"; and indeed the expression bears the interpretation. But it must be considered that no mention has been made of cardinal points,—no East,—no South,—no West. The term is rather that of construction. In Cabbalah the word KDM is, in reference to the creation, joined with the name Adam, as the Adam-Kadmon, and by the Greek mysteries it was the proper name Cadmus. The constructive mode explains itself. The word used is קדמ, or the same word with the

name קדמ, with the addition of the prefix of the preposition *out*

of, or *by*, or *by means of*, in the letter נ, or 4, by its characterizing digit. Taking it in this sense the sentence may be read,—“He framed, or created, or constructed a garden (Eden) *out of* KDM, or 144, used *four* times;” that is “144 *by* 4,” which is numerically an exact literal reading. But Adam is 144 likewise,—and of him it is said in the immediate connection, “and there (in this Eden) He put the man (Adam). or 144, whom he had formed” By the description He placed him *in the midst* of this construction, and this is shown by the following diagram:—

Here we see in the center the square Adam, or 144, and the expansion of this square, *by* or *out of*, 4 others, of equal size, to form the Garden. It is a literal obedience to the description,—and we are repeatedly, and always emphatically told that the most pro-



found mysteries of the Holy Books, are to be thus found and recognized. One must become as a little child, to recognize their settings in such simplicity. But, by correlation, as our first square was developed *into a cube*, we may now conceive a similar structure for our garden,—and for this we have the direct approval of the Revelations of the New Testament, in this statement, viz., that the New Jerusalem is Paradise, or the Garden of Eden restored, and that this is a *cubical city*, the length, breadth and *height* thereof being the same, as measured by the number 144 (our Adam) In the midst of this geometrical city Jehovah is described (our Adam, as shown,) as sitting on a throne. This cubical structure will be made with a central cube of 144, a cubical Adam, and hence we will have an

apparent great cube made out of 8 lesser ones, with our cubical Adam, the incarnation of Jehovah, concealed in its midst. This peculiarity of construction is made for the sake of special numbers arising from the consideration of the blocks, and their locations and relations. By this, for instance, we may have the numbers 8 and 1 or 81,—7 and 1 or 71, so likewise 91, also 79, and 243, all which are fundamentally of great significance. But of the whole, the number of each square *may be* taken as 144 for the measure of its side, then each side of the large square will be 288, and the total of the periphery will be $288 \times 4 = 1152$. These numbers may be placed each at a corner of a square, and by halving and lettering may be read thus, as ירני, or INRI, which letters have been variously interpreted,—by some to indicate the *four* elements,—by others differently.

But to *appearance*, this cabbalistic city is simply composed of 8 cubes, whereas its structure is made curiously complex by its *interior* building or forming. For an exhibition of the totality and technical construction of its parts, a mode of *presenting all to view*, so as to give a clear idea of relation, can be had by a blazon. Unfold these cubes, exterior and interior, *in pari passu*, and for the blazon of this foundation of a system of scientific cosmic admeasuring, we will have the picture of *a cross with the man Adam extended on it*. It is the exposed picture of the *Source and Origin of Measures*, from thence forward made use of in the record. It should be properly placed on a cube or calvary, or upon its equivalent sphere, or golgotha. It is the picture of the earthly Adam in contrast with the heavenly Adam of the New Testament. The one was said to be of the earth earthy, the second was said to be the Lord (Jehovah) from heaven. Yet we see by the very terms of the Hebrew Cabbalists that the Adam of Genesis was the embodiment of the Shem Hamphoresh, or the attributes of Jehovah. But Jesus was Joshua and Joshua was the son of Nun the Fish, the manifestation on Sinai; so that the opening and closing of the New Testament, is but a mode of exhibition of Eden and Sinai, and borrowed thence from the Hebrew Books. Let it be sufficient to quote St. Paul:—“The first man Adam was made a living soul; the last Adam (Jesus) was made a quickening spirit.” Add also that the name Jesus is Joshua of Sinai. The city of the one is as we see geometrical, or ideal, the city of the other was “not made with hands.” The paral

els are so clear and so marked, that it is almost certain that the second was an Alexandrian Gnostic interpretation of the first record, by adepts in mystic lore.

But the fact was that the Christian interpretation of the Sacred Record differed little, if at all, from the Cabbalistic interpretation of the Pentateuch. The profound Jewish idea was that the outward world was but the manifestation of an inward spiritual world. That in that inward world resided forever and ever the potencies for every possible conceivable outward, even to thought and the germs of thought. This world was but the mirrored image of the Life Will beyond. Hence there was an expression "*As above so below.*" Yet true to the wonderful power of figure, even here and for this there was a parallel diagram *of shape*. The idea was conveyed by two triangles, vertical sections of pyramids, one having its base on the ground, the other its base in the heavens, the points touching. The lower was a section of Sinai (the earthly Adam), the upper was the Lord coming down from heaven in the bush of fire. The union or equal interlacing of these triangles, was what was called the "*Benignity*," the blessedness of heaven joined to earth, the so called *Marriage*,—the acceptance of man in the everlasting Arms,—the haven of rest of the redeemed soul. But what Cabbalah held most interiorly, as most sacred, that was brought into more open instruction in the Gospels,—which was the betrayal or publication of the Mysteries. The Gospels were not new, they were only published expositions of teachings as old as the Pentateuch, and far older. The idea of redemption is as old as man,—and what is most strange is that one after another form of presenting the same as they succeeded each other seems after all to have been derived from that primeval source of which the Pentateuch is the sole remaining exemplar on earth.

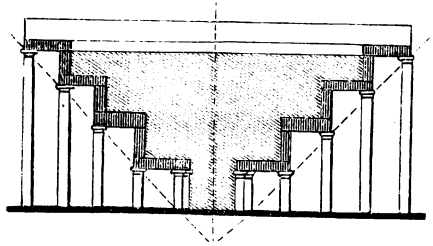
Now there is proof that the secret and sacred teaching of the Hebrews was the same with that of the Christians, excluding human sacrifice, and the Trinity as it got to be accepted by the Church, for the Cabbalah also had a trinity. But before showing this let us refer to an unobserved and almost unnoted fact, viz.,—that the Old and New Testaments, in whole and in part, are composed of steps, or stages, terminating in architecture. In the Old Testament we have in Genesis the three steps of *square*, *cube* and *circle*, then the Garden of Eden, then the Ark of the Flood, then the Taber-

nacle and the Ark of the Covenant, then the building of the first Temple, then the description of the same at the close of the greater Prophets, then the close of the whole with the assurance, as to the last times, that the Lord should come to *His Temple*. The New Testament ends with description of the cubical city, and the Temple. It all goes to show that the highest ideal of man's best estate and relation to Deity was a deduction or efflorescence from geometrical harmonies, which were the means of approximation toward Him in thought;—and geometry was presented in masonry. This was the Hieratic mode of mystic teaching.

This being said, let us revert to Mount Sinai. As shown, it was pictured as two mountains, or pyramids, or structures,—one resting on the ground, the base of the other resting in heaven. The picture was that of Jehovah coming down upon the earth to bless it, and to incarnate into Joshua, Jesus, the second Adam. This Jehovah with His acts was the Christ, of the New Testament, the same ideal. The results of Sinai were monumented in the Tabernacle, and the Tabernacle was the *nucleus of the Temple*. This Dwelling of Jehovah, as He descended on Sinai, was *in the similitude of His Temple*, or rather, the Temple that was afterward builded was after the similitude of this Dwelling. But in what respect? In this, that the Temple was constructed after the pattern of the *Temple above*, in which Jehovah descended, not after that of the one whose base rested on the earth. It could not be in the similitude of that which was of the earth, earthy. To show that this statement is *true literally*, I will call attention to *a style of architecture*, of which mention has never been made save by one man, so far as we know, and which is too novel almost for credence. As a style of architecture no man, it would seem, would ever dream of building a pyramid with *its point downward*,—nor can we imagine that such an idea would ever enter into conception, as a serious thought or design to be practically followed. And yet such was the Temple. It was *patterned on the lines of the burning bush*. It is most strange, that the symbols which taught the doctrine of correspondencies, were those on which such conception rested, and that these very old doctrines of correspondencies were in accord with the conceptions of Emanuel Swedenborg, and that a Swedenborgian clergyman, Timothy Otis Paine, should be the one to rediscover, or rather recover, from the Sacred Books the undoubted pattern of the Temple.

But so it is, and reference is made to his work for precise knowledge of Temple construction, as directed in the Sacred Text

Here is this temple in vertical section :



We see here distinctly :—First, the Temple *was*, as we have affirmed, *patterned after the Great Pyramid* the difference being that it is *upside down* in its construction and display, to indicate that its foundation is in heaven not on earth, in *the above* rather than *the below*. Second,—by the dotted lines it will be seen that the building is on the lines of *the burning bush*, and is intended to be the Dwelling of Jehovah as He descends from heaven to earth, as the *fire* of the *Spirit*. It was built so that following the pattern in the Mount, *His home might be* in its very construction (Kings 8, 17, 29). As the *fire* came down from heaven on Sinai so likewise in the copy, for :—“When Solomon had made an end of praying, the fire came down from heaven, and the glory of Jehovah filled the house.” It was the materialized manifestation of the Temple not made with hands. The New Testament only read the interpretation out loud,—the substance and fact was long before. No man ever saw God or Jehovah, and therefore no man ever saw Christ.

With this we close the series of articles on the Cabbalah. The question is whether there has not been disclosed a secret or occulted teaching in the Hebrew text of the Thora.—and whether it has not been shown that the substance of this teaching was made use of for the fabrication of the books of the New Testament. The answer is left to the careful and candid student. The effect of occultism of this kind only seemed to enhance the divine quality of The Book, in the minds of the master cabbalists. The mind seemed to be carried forward and upward into almost communion with the Father. Nearer and nearer seemed the approach, until it appeared to be communion with, instead of instruction from, a divine source. Such

study in the Old Testament exalts the idea of value of the Book, as something beyond the powers of human invention and instruction. As to the New, it becomes a delight to find in the Christ the ideal conception of the Jehovah of the Old Testament. But does it not teach the essential *Oneness* of Deity, manifesting in difference, only, of attributes? Does it not teach that the paths of nature are the history of the Creator, and their study the means of knowledge of Him? Does not the *Oneness* of Deity give us a better and more satisfactory idea of the universal brotherhood of the race,—that all peoples have ever had and always will have God with them,—that not a single man or animal or tree or plant or flower, has ever existed as abandoned by Him? Is there not a growing tendency to merge, in conception, all specialized persons of Godhead into the *One*, viz, the *Father*?

The language of the Cabbalah is acquired by study, revery and contemplation. Its phases are often difficult, hard to acquire,—often bordering on the grotesque,—and to the casual observer sometimes almost inconsistent with the character of the Divine Word. But the most perfect love of God and fellow-man comes with the study:—

“Vague, phantasmal, and unreal, to our thoughts he seems walking in a world ideal,—in a land of dreams. On the mystic union pondering, with supreme delight, —*how* the gods, *themselves concealing*, lift men to their height.”

Was the Cabbalah the invention of Moses de Leon? We said in one of the opening articles of this inquiry:—“Instead of dwelling upon the Cabbalah as disclosed or treated on in the manner and by the means recognized usually, let us turn our attention to the Sacred Text itself:—If it can be shown to set forth a like or similar esoteric teaching with that claimed in the written works on the Cabbalah, it will do away with the necessity of any nice, severe learning in this described literature;—and will only need, to establish this literature (The Sohar, The Commentary on the Ten Sephiroth, and the Book Jtzerah) as completely authentic, a sufficient showing of sameness between the concealed learning of the Sacred Text and the said literature—with the claims made in it. If the Sacred Text can be shown to hold a systematic development of such esoteric tuition, the question will be set at rest; and we will have to admit as a result that the Bible *is* susceptible of a reading entirely novel, and different from that which appears upon its plain face, or in its open

letter." It is thought that this has been shown, consequently we do not think Cabbalah was the invention of the 12th century, nor was it new or modern at the time of the Christian era. It was as old as the Text of the Thora which contained it.

In closing let me refer to the words of two men : — First, Ralph Waldo Emerson says : " The religion that is to guide and fulfil the present and coming ages, whatever else it may be, must be intellectual. The scientific mind must have a faith which is a science, at first cold and naked, a babe in the manger again, the algebra and mathematics of ethical law, the Church of man to come, without shawms, psaltery, or sackbut ; but it will have heaven and earth for its beams and rafters, with science for its symbol and illustration ; and will fast enough gather beauty, music, pictures, and poetry." Second, Sir William Drummond says :—" Thus it would be proved to their own conviction, that the gods of their idolatry were mere fictions of the brain—conventional marks and signs, intended to facilitate the acquisition of science *to those who were to be initiated into it, and contrived to impede the progress of knowledge* among those who were thought unworthy of being invested with the mysterious secrets of the wise. The sacred lawgiver (Moses) having explained what appears to have been the hieroglyphical narrative of the reform in the calendar, now introduces a type which relates not to human science Melchizedek, or the Kings of Justice, who are the Kings of Salem, that is, the King of Peace, bring forth bread and wine, and he is the Priest of God most High. But who are these Kings, that are a King ? Who is the Priest of God most High—this King of Peace, that are the Kings of Justice ? In what calendar shall we find the answer to these questions ? What mythology contains a likeness to this mysterious person, who being more than one is one ? Is there no allusion here to the triune God, and to the ministry of Christ ? At the period fixed, the Prophet seemed to say, when dynasty shall have succeeded dynasty among the contending and revolutionary Gods of idolatry ; and after the Gentile nations have adored age after age, and cycle after cycle, the Sun, the Moon and the hosts of heaven ; the true religion shall be revealed, and the world shall behold the glorious fabric reared on the ruins of a thousand superstitions. Then shall mankind turn from their material idols and images (and especial god-names) to contemplate and acknowledge the spiritual existence of *a sole and infinite Deity.*—

Then it will not be symbols, and devices, and allegories, nor yet the seasons as they revolve, that will be addressed under divine appellations. The existence and the order of all things, and the laws which govern nature, from the world to the atom, will be *referred to a living source*, and to a primeval and intelligent cause. The period of the year shall be told even to a second; the march of planets shall be calculated; and the orb of the Sun shall be measured. The Moon shall be followed from node to node, and in spite of her wanderings, her course shall be known. 'She shall not hide her face that it shall not be predicted, nor rob the Sun of his glory, that the hour of partial darkness shall not be expected. Time shall move as science directs his pace. Nor Sun nor Planets shall conceal their distance from our earth; comets shall not wander so far into space that their return shall not be calculated; nor light fly swift enough that its speed shall not be measured. But the Priest of God most High shall have offered the expiatory sacrifice: The Kings of Justice, who are the King of Peace, shall have revealed the true religion: *the Deity shall be adored as the God of Nature, and the works of the Creator shall no more be mistaken for Him, who is the cause of their existence.* Such to my humble apprehension appears to have been the design of Moses in placing before his readers the mysterious account of Melchizedek." But it is almost beyond question that the substance of the New Testament is nothing more or less than a borrowing and plagiarism from the Moses books,—a pirated edition, *the same thing clothed in a new garment.* Can we not then reflect after the same manner with the Hebrews, as described by Drummond: "To all those who were capable of comprehending it, this lesson of the lawgiver must have been deeply impressive. They must have seen *that they had been adoring allegories, and worshiping symbols; and that the religion of the people was only valued inasmuch or insofar only as it was science among the learned.*"

OF THE FIRST GREAT LIGHT, Bro. Vincil says: "As a reader and teacher of the Bible from a standpoint other than Masonry, this writer is glad to say that the Word of God is very safe in the care and custody of the English-speaking Masons of the world. The Holy Book will never fall into disuse among them, but it will be as well preserved as was the 'Book of the Law,' so long lost but brought to light by the zeal and diligence of the Craft."